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THE
Wisdom of God
Manifested in the
WORKS
OF THE
CREATION:
In Two PARTS;
VIZ.

The Heavenly Bodies, Elements, Meteors, Fossils, Vegetables, Animals, (Beasts, Birds, Fishes, and Insects) more particularly in the Body of the Earth, its Figure, Motion, and Consistency, and in the admirable Structure of the Bodies of Man, and other Animals, as also in their Generation, &c. With Answers to some Objections.

By *JOHN RAY*, late Fellow of the *Royal Society*.

The Sixth Edition, Corrected.

London: Printed for WILLIAM INNYS, at the *Prince's Arms* in S. *Paul's* Church-yard, 1714.

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To the much Honoured and truly Religious

LADY,

THE

Lady *LETICE WENDY*,

OF

Wendy in *Cambridgeſhire*.

MADAM,

TWO or Three Reaſons induce me to preſent this Diſcourſe to your Ladyſhip, and to make choice of you for its Patroneſs: *Firſt*, Becauſe I owe it to the Liberality of your honoured Brother, that I have this Leiſure to write any thing. *Secondly*, Becauſe alſo your many and ſignal Favours, ſeeing I am not in a Capacity to requite

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them, ſeem to exact from me at leaſt a Publick Acknowledgment, which ſuch a Dedication gives me an Opportunity to make. *Thirdly*, Becauſe of ſuch kind of Writings, I know not where to chuſe a more able Judge, or more candid Reader. I am ſenſible that you do ſo much abhorr any thing that looks like Flattery, that out of an Exceſs of Modeſty you cannot patiently bear the hearing of your own juſt Commendations; and therefore, ſhould I enlarge upon that Subject, I know I ſhould have but little Thanks for my Pains.

Indeed, you have much better Motives to do well, than the Praiſe of Men, the Favour of God, Peace of Conſcience, the Hope and Expectation of a future Reward of *Eternal Happineſs*; and, therefore, I had rather write of you to others, to provoke them to imitate ſo excellent an Example, than to Yourſelf, to encourage You in Your Chriſtian Courſe, and to fortify You in Your Athletick Conflicts with the greateſt of Temporal Evils, Bodily Pain and Anguiſh; tho' I do not know why You ſhould reject any Conſideration that may conduce to ſupport You under ſo heavy Preſſures, and of ſo long Continuance; of which, to ingenuous Natures, true Honour, that is, the current Teſtimony and Approbation of good Men, is not the meaneſt. No leſs Man than S. *Auguſtin* was doubtful, whether the Extremity of Bodily Pain were not the greateſt Evil that Humane Nature was capable of ſuffering: *Nay* (ſaith he) *I was ſometimes compelled to con-*

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consent to Cornelius Celsus, *that it was so, neither did his Reason seem to me absurd; we being compounded of two Parts, Soul and Body, of which the first is the better, the latter the worser; the greatest Good must be the best thing belonging to the better Part, that is, Wisdom; and the greatest Evil the worst thing incident to the worser Part (the Body) that is, Pain.* Now, tho' I know not whether this Reason be firm and conclusive, yet I am of accord with him, that of all the Evils we are sensible of in this World, it is the sorest; the most resolute Patience being baffled and prostrated by a fierce and lasting Paroxysm of the Gout, or Stone, or Colick, and compelled to *yield to its furious Insults*, and confess itself vanquished, the Soul being unable to divert, or to do any thing else but pore upon the Pain. And, therefore, those Stoical Vaunts of their Wise Man's being happy in *Perillus*'s Bull, I utterly reject and explode, as vain Rhodomontades, and chimerical Figments; for that there never was such a Wise Man among them, or indeed could be: Yet do I not say, that the Patience of a Good Man can be so far conquer'd by the sharpest and severest Torments, as to be compelled to deny or blaspheme *God*, or his *Religion*; yea, or so much as to complain of his Injustice, tho' perchance he may be brought with *Job* to curse his Day, yet not curse his God, as his Wife tempted him to do.

Now that the great Ἀγωνοθέτης, and Βραβευτὴς, the most just Judge and Rewarder, would

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be pleas'd ſo to qualify and mitigate your Sufferings, as not to exceed the *Meaſure of your Strength and Patience*, or elſe arm you with ſuch an high Degree of Chriſtian Fortitude, as to be able to grapple with the moſt Extreme; and when You have finiſh'd Your Courſe in this World, grant You a placid and eaſy Paſſage out of it, and dignify You as one of His Victors, with a Crown of Eternal Glory and Felicity, is the Prayer of,

MADAM,

Your Ladyſhip's moſt Devoted

in all Service,

JOHN RAY.

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THE

PREFACE.

IN all Ages wherein Learning hath flouriſhed, Complaint hath been made of the Itch of Writing, and the Multitude of worthleſs Books, wherewith importunate Scribblers have peſtered the World, Scribimus indocti doctique: And, ----- Tenet inſanabile multos Scribendi Cacoethes. I am ſenſible that this Tractate may likely incurr the Cenſure of a ſuperfluous Piece, and myſelf the Blame of giving the Reader unneceſſary Trouble, there having been ſo much ſo well written of this Subject, by the moſt learned Men of our Time; Dr. Moore, Dr. Cudworth, Dr. Stillingfleet late Biſhop of Worceſter, Dr. Parker late of Oxon; and, to name no more, the Honourable Robert Boyle, Eſq; ſo that it will need ſome Apology. Firſt, Therefore in Excuſe of it, I plead, That there are in it ſome Conſiderations new and untouch'd by others: Wherein, if I be miſtaken, I alledge, Secondly, That the Manner of Delivery and Expreſſion may be more ſuitable to ſome Mens Apprehenſion, and facile to their Underſtandings. If that will not hold, I pretend, Thirdly, That all the Particulars contained

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tained in this Book, cannot be found in any one Piece known to me, but lie ſcattered and diſperſed in many; and ſo this may ſerve to relieve thoſe faſtidious Readers, that are not willing to take the Pains to ſearch them out: And poſſibly, there may be ſome whoſe Ability (whatever their Induſtry might be) will not ſerve them to purchaſe, nor their Opportunity to borrow thoſe Books, who yet may ſpare Money enough to buy ſo inconſiderable a Triſle. If none of theſe Excuſes ſuffice to acquit me of Blame, and remove all Prejudice, I have two farther Reaſons to offer, which I think will reach home, and juſtify this Undertaking. First, *That all Men who preſume to write, at leaſt whoſe Writings the Printers will venture to publiſh, are of ſome Note in the World; and where they do, or have lived and converſed, have ſome Sphere of Friends and Acquaintance, that know and eſteem them, who, it's likely, will buy any Book they ſhall write for the Author's Sake, who otherwiſe would have read none of that Subject, tho' ten times better; and ſo the Book, however inferiour to what have been already publiſhed, may happen to do much Good.* Secondly, *By Virtue of my Function, I ſuſpect myſelf to be obliged to write ſomething in Divinity, having written ſo much on other Subjects: For being not permitted to ſerve the Church with my Tongue in Preaching, I know not but it may be my Duty to ſerve it with my Hand by Writing. And I have made Choice of this Subject, as thinking myſelf beſt qualified to treat of it. If what I have now written ſhall find*

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find so favourable Acceptance, as to encourage me to proceed, God granting Life and Health, the Reader may expect more: If otherwise, I must be content to be laid aside as useless, and satisfy myself in having made this Experiment.

As for this Discourse, I have been careful to admit nothing for Matter of Fact, or Experiment, but what is undoubtedly true, lest I should build upon a sandy and ruinous Foundation; and by the Admixture of what is false, render that which is true suspicious.

I might have added many more Particulars; nay, my Text warrants me to run over all the visible Works of God in particular, and to trace the Footsteps of His Wisdom in the Composition, Order, Harmony, and Uses of every one of them, as well as of those that I have selected. But, First, *This would be a Task far transcending my Skill and Abilities; nay, the Joint Skill and Endeavours of all Men now living, or that shall live after a thousand Ages, should the World last so long.* For no Man can find out the Work that God maketh from the Beginning to the End, *Eccles.* iii. 11. Secondly, *I was willing to consult the Infirmity of the Reader, or indeed of Mankind in general; which after a short Confinement to one sort of Dish, is apt to loath it, tho' never so wholsome, and which at first was most pleasant and acceptable: And so to moderate my Discourse, as to make an End of Writing, before I might presume he should be quite tired with Reading.*

I shall

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I shall now add a Word or two concerning the Usefulness of the Argument or Matter of this Discourse, and the Reason I had to make Choice of it, besides what I have already offered.

First, *The Belief of a Deity being the Foundation of all Religion; (Religion being nothing but a devout Worshipping of God, or an Inclination of Mind to serve and worship Him;)* For he that cometh to God, must believe that he is: *It is a Matter of the highest Concernment, to be firmly settled and established in a full Persuasion of this main Point: Now this must be demonstrated by Arguments drawn from the Light of Nature, and Works of the Creation. For as all other Sciences, so Divinity proves not, but supposes its Subjects, taking it for granted, that by Natural Light, Men are sufficiently convinced of the Being of a Deity. There are indeed supernatural Demonstrations of this fundamental Truth, but not common to all Persons or Times, and so liable to Cavil and Exception by Atheistical Persons, as inward Illuminations of Mind, a Spirit of Prophecy and Fore-telling future Contingents, illustrious Miracles, and the like. But these Proofs taken from Effects, and Operations, exposed to every Man's View, not to be denied or questioned by any, are most effectual to convince all that deny or doubt of it. Neither are they only convictive of the greatest and subtlest Adversaries, but intelligible also to the meanest Capacities. For you may hear illiterate Persons of the lowest Rank of the Commonalty, affirming, That they need no Proof of the Being*

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Being of a God, for that every Pile of Graſs, or Ear of Corn, ſufficiently proves that: For, ſay they, all the Men of the World cannot make ſuch a thing as one of theſe; and if they cannot do it, who can, or did make it but God? To tell them, that it made itſelf, or ſprung up by chance, would be as ridiculous as to tell the greateſt Philoſopher ſo.

Secondly, *The Particulars of this Diſcourſe ſerve not only to demonſtrate the Being of a Deity, but alſo to illuſtrate ſome of his principal Attributes; as namely, his infinite Power and Wiſdom. The vaſt Multitude of Creatures, and thoſe not only ſmall, but immenſly great; the Sun and Moon, and all the Heavenly Hoſt, are Effects and Proofs of His Almighty Power.* The Heavens declare the Glory of God, and the Firmament ſheweth His Handy-Work, *Pſal.* xix. 1. *The admirable Contrivance of all and each of them, the Adapting all the Parts of Animals to their ſeveral Uſes: The Proviſion that is made for their Suſtenance, which is often taken Notice of in Scripture,* Pſal. cxlv. 15, 16. The Eyes of all wait upon Thee, Thou giveſt them their Meat in due Seaſon. Thou openeſt Thy Hand, and ſatisfieſt the Deſire of every living Thing. *Matth.* vi. 26. Behold the Fowls of the Air: For they ſow not, neither do they reap, nor gather into Barns; yet your Heavenly Father feedeth them. *Pſal.* cxlvii. 9. He giveth to the Beaſt his Food, and to the young Ravens when they cry. *And,* Laſtly, *Their mutual Subſerviency to each other, and unanimous*

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unanimous conspiring to promote and carry on the Publick Good, are evident Demonstrations of His Sovereign Wisdom.

Lastly, *They serve to stir up and increase in us the Affections and Habits of Admiration, Humility, and Gratitude.* *Psal.* viii. 3. When I considered the Heavens the Work of Thy Fingers, the Moon and the Stars which Thou hast ordained: What is Man that Thou art mindful of him, or the Son of Man that Thou visitest him? *And to these Purposes the Holy Psalmist is very frequent in the Enumeration and Consideration of these Works, which may warrant me doing the like, and justify the denominating such a Discourse as this, rather Theological than Philosophical.*

Note, That by the Works of the Creation, in the Title, I mean the Works created by God at first, and by Him conserved to this Day in the same State and Condition in which they were at first made; for *Conservation*, according to the *Judgment both of Philosophers and Divines*, is *a continued Creation.*

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THE FIRST PART

OF THE Wisdom of God

Manifested in the

WORKS OF THE CREATION.

Psal. 104. 24

How manifold are thy Works, O Lord! In Wisdom hast thou made them all.

IN these Words are two Clauses, in the first whereof the Psalmist admires the Multitude of God's Works, *How manifold are thy Works, O Lord!* In the second he celebrates his Wisdom in the Creation of them; *In Wisdom hast thou made them all.*

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Of the first of these I shall say little, only briefly run over the Works of this visible World, and give some guess at the Number of them; whence it will appear, that upon this account they will deserve Admiration, the Number of them being uninvestigable by us, and so affording us a demonstrative Proof of the unlimited extent of the Creator's Skill, and the fœcundity of his Wisdom and Power. That the number of corporeal Creatures is unmeasurably great, and known only to the Creator himself, may thus probably be collected: First of all, The Numbers of fix'd Stars is on all hands acknowledg'd to be next to infinite; Secondly, Every fix'd Star, in the now-receiv'd *Hypothesis*, is a Sun or Sun-like Body, and in like manner incircled with a *Chorus* of Planets moving about it; for the *fix'd Stars* are not all placed in one and the same concave Spherical *Superficies*, and equidistant from us, as they seem to be, but are variously and disorderly situate, some nearer, some further off, just like Trees in a Wood or Forest; as *Gassendus* exemplifies them. And as in a Wood, tho' the Trees grow never so irregularly, yet the Eye of the Spectator, where-ever placed, or whithersoever remov'd, describes still a Circle of Trees: So would it in like manner where-ever it were in the Forest or Stars, describe a spherical *Superficies* about it. Thirdly, Each of these Planets is in all likelihood furnished with as great variety of corporeal Creatures, animate and inanimate, as the Earth is, and all as different in

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in Nature as they are in Place from the Terrestrial, and from each other. Whence it will follow that these must be much more infinite than the Stars: I do not mean absolutely according to Philosophick exactness infinite, but only infinite or innumerable as to us, or their number prodigiously great.

That the fix'd Stars are innumerable, may thus be made out: Those visible to the naked Eye are by the least account acknowledg'd to be above a Thousand, excluding those towards the *South* Pole, which are not visible in our Horizon: Besides these, there have been incomparably more detected and brought to light by the Telescope; the Milky-way being found to be (as was formerly conjectur'd) nothing but great companies or swarms of minute Stars singly invisible, but by reason of their proximity mingling and confounding their Lights, and appearing like lucid Clouds. And it's likely that, had we more perfect Telescopes, many thousands more might be discovered; and yet, after all, an incredible multitude remain, by reason of their immense distance beyond all Ken by the best Telescopes that could possibly be invented or polish'd by the Wit and Hand of an Angel. For if the World be, as *Des Cartes* would have it, indefinitely extended; that is, so far as no human Intellect can fansie any bounds of it; then what we see, or can come to see, must be the least part of what is undiscoverable by us, the whole Universe extending a Thousand times farther beyond the

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utmost Stars we can possibly descry, than those be distant from the Earth we live upon. This *Hypothesis* of the *fix'd Stars* being so many *Suns*, &c. seems more agreeable to the Divine Greatness and Magnificence. But that which induces me much to doubt of the Magnitude of the Universe, and immense Distance of the *fix'd Stars*, is the Stupendous *Phænomena* of Comets, their sudden accension or appearance in full Magnitude, the length of their Tails and swiftness of their Motion, and gradual diminution of Bulk and Motion, 'till at last they disappear. That the Universe is indefinitely extended, *Des Cartes* upon a false ground [that the *formal ratio* of a Body was nothing but Extension into length, breadth and profundity, or having *partes extra partes*, and that *Body* and *Space* were synonymous Terms] asserted: It may as well be limited this way, as in the old *Hypothesis*, which places the *fix'd Stars* in the same spherical *Superficies*; according to which (old *Hypothesis*) they may also be demonstrated by the same *Mediums* to be innumerable, only instead of their distance substituting their Smalness for the reason of their Invisibility.

But leaving the *Cælestial* Bodies, I come now to the *Terrestrial*; which are either *inanimate* or *animate*. The *inanimate* are the *Elements*, *Meteors* and *Fossils*, of all sorts, at the Number of which last I cannot give any probable guess. But if the Rule, which some considerate Philosophers deliver, holds good, *viz.*

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how much more imperfect any *Genus* or Order of Beings is, ſo much more numerous are the *Species* contain'd under it: As for example; Birds being a more perfect kind of Animals than Fiſhes, there are more of theſe than of thoſe; and for the like reaſon more Birds than Quadrupeds, and more Inſects than of any of the reſt, and ſo more Plants than Animals, Nature being more ſparing in her more excellent Productions. If this Rule, I ſay, holds good, then ſhould there be more *Species* of *Foſſils*, or generally of *inanimate Bodies*, than of *Vegetables*, of which there is ſome reaſon to doubt, unleſs we will admit all ſorts of formed Stones to be diſtinct *Species*.

Animate Bodies are divided into four great *Genera* or Orders, *Beaſts*, *Birds*, *Fiſhes* and *Inſects*.

The *Species* of *Beaſts*, including alſo *Serpents*, are not very numerous; of ſuch as are certainly known and deſcrib'd, I dare ſay not above 150. And yet I believe not many, that are of any conſiderable bigneſs, in the known Regions of the World, have eſcap'd the Cognizance of the Curious. [I reckon all Dogs to be of one *Species*, they mingling together in Generation, and the Breed of ſuch Mixtures being prolifick.]

The Number of *Birds* known and deſcrib'd may be near 500; and the Number of *Fiſhes*, ſecluding Shell-fiſh, as many; but if the Shell-fiſh be taken in, more than ſix times the number. How many of each *Genus* remain yet undiſcover'd, one cannot certainly nor very near-

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ly

ly conjecture; but we may suppose the whole sum of Beasts and Birds to exceed by a third part, and Fishes by one half, those known.

The *Insects*, if we take in the Exanguious both Terrestrial and Aquatick, may, in derogation to the precedent Rule, for number, vie even with Plants themselves: for the *Exanguious* alone, by what that Learned and Critical Naturalist, my honour'd Friend, Dr. *Martin Lister*, hath already observ'd and delineated, I conjecture, cannot be fewer than 3000 *Species*, perhaps many more.

The *Butterflies* and *Beetles* are such numerous Tribes, that I believe in our own native Country alone the *Species* of each kind may amount to 150 or more. And if we should make the *Catterpillers* and *Hexapods*, from whence these come, to be distinct Species, as most Naturalists have done, the number will be doubled, and these 2 *Genera* will afford us 600 Species. But if those be admitted for distinct Species, I see no reason but their *Aureliæ* also may pretend to a specifick Difference from the *Catterpillers* and *Butterflies*, and so we shall have 300 *Species* more; therefore we exclude both these from the degree of Species, making them to be the same Insect under a different *Larvæ* or Habit.

The *Fly-kind*, if under that name we comprehend all other flying Insects, as well such as have four, as such as have but two Wings, of both which kinds there are many subordinate *Genera* will be found in multitude of *Species*,

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to

to equal, if not exceed, both the formention'd kinds.

The *creeping Insects* that never come to be wing'd, tho' for number they may fall short of the flying or winged, yet are they also very numerous; as by running over the several Kinds I could easily demonstrate. Supposing then there be a Thousand several sorts of Insects in this Island and the Sea near it, if the same proportion holds between the Insects native of *England*, and those of the rest of the World, as doth between Plants *domestick* and *exotick*, (that is, as I guess, near a Decuple) the Species of Insects in the whole Earth (Land and Water) will amount to 10000, and I do believe they rather exceed than fall short of that summ. Since the writing hereof, having this Summer, *Ann.* 1691, with some diligence prosecuted the History of our *English* Insects, and making Collections of the several Species of each Tribe, but particularly and especially of the *Butterflies*, both nocturnal and diurnal, I find the number of such of these alone as breed in our Neighbourhood [about *Braintree* and *Noteley* in *Essex*] to exceed the sum I last Year assign'd to all *England*, having my self observ'd and describ'd about 200 Kinds great and small, many yet remaining, as I have good reason to believe, by me undiscover'd. This I have, since the writing hereof, found true in Experience, having every Year observ'd not a few new Kinds: Nor do I think that, if I should live 20 Years longer, I should by my utmost Diligence and Industry in search-

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ing them out, come to an end of them. If then, within the small compass of a Mile or two, there are so many Species to be found, surely the most modest Conjecture cannot estimate the number of all the Kinds of *Papilio's* native of this Island to fall short of 300, which is twice so many as I last Summer guess'd them to be. Wherefore using the same Argumentations, the number of all the *British Insects* will amount to 2000, and the total sum of those of the whole Earth will be 20000. The number of Plants contain'd in *C. Bauhin's Pinax*, is about 6000; which are all that had been describ'd by the Authors that wrote before him, or observ'd by himself; in which Work, besides Mistakes and Repetitions incident to the most wary and knowing Men in such a Work as that, there are a great many, I might say some Hundreds, put down for different Species, which in my Opinion are but accidental Varieties: Which I do not say to detract from the excellent Pains and Performance of that Learned, Judicious and Laborious Herbarist, or to defraud him of his deserv'd Honour, but only to shew, that he was too much sway'd by the Opinions then generally current among Herbarists, that different colour or multiplicity of Leaves in the Flower, and the like Accidents were sufficient to constitute a specifick Difference. But supposing there had been 6000 then known and describ'd, I cannot think but that there are in the World more than triple that number; there being in the vast Continent of *America* as great a variety of

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of *Species* as with us, and yet but few common to *Europe*, or perhaps *Africk* and *Asia*. And if, on the other side the Equator, there be much Land still remaining undiscover'd, as probably there may, we must suppose the number of Plants to be far greater.

What can we infer from all this? If the number of Creatures be so exceeding great, how great, nay, immense, must needs be the Power and Wisdom of him who form'd them all! For (that I may borrow the words of a Noble and Excellent Author) as it argues and manifests more Skill by far in an Artificer, to be able to frame both *Clocks* and *Watches*, and *Pumps*, and *Mills*, and *Grapadoes*, and *Rockets*, than he could display in making but one of those sorts of Engines; so the Almighty discovers more of his Wisdom in forming such a vast multitude of different sorts of Creatures, and all with admirable and irreprovable Art, than if he had created but a few; for this declares the greatness and unbounded capacity of his Understanding. Again; The same Superiority of Knowledge would be display'd, by contriving Engines of the same kind, or for the same purposes, after different fashions, as the moving of Clocks or other Engines by Springs instead of Weights: So the infinitely wise Creator hath shewn in many Instances, that he is not confin'd to one only Instrument for the working one Effect, but can perform the same thing by divers means. So, tho' Feathers seem necessary for flying, yet hath he enabled several Creatures to fly without them,

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them, as two sort of Fishes, one sort of Lizard, and the Batt, not to mention the numerous Tribes of flying Insects. In like manner, tho' the Air-bladder in Fishes seems necessary for swimming, yet some are so form'd as to swim without it, *viz.* First, the *Cartilagineous* Kind, which by what Artifice they poize themselves, ascend and descend at pleasure, and continue in what depth of Water they list, is as yet unknown to us. Secondly, The *Cetaceous* Kind, or Sea-beasts, differing in nothing almost from Quadrupeds but the want of Feet. The Air which in respiration these receive into their Lungs, may serve to render their Bodies equiponderant to the Water; and the constriction or dilatation of it, by the help of the Diaphragm and Muscles of respiration, may probably assist them to ascend or descend in the Water, by a light impulse thereof with their Fins.

Again; Tho' the Water, being a cold Element, the most-wise God hath so attemper'd the Blood and Bodies of Fishes in general, that a small degree of heat is sufficient to preserve their due consistency and motion, and to maintain Life; yet to shew that he can preserve a Creature in the Sea, and in the coldest part of the Sea too, that may have as great a degree of heat as *Quadrupeds* themselves, he hath created variety of these Cetaceous Fishes, which converse chiefly in the Northern Seas, whose whole Body being incompass'd round with a copious Fat or Blubber, (which, by reflecting and redoubling the internal heat, and keeping off the exter-

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nal cold, doth the same thing to them that Clothes do to us) is enabled to abide the greatest cold of the Sea-water. The reason why these Fishes delight to frequent chiefly the Northern Seas, is, I conceive, not only for the quiet which they enjoy there, but because the Northern Air, which they breath in, being more fully charg'd with those Particles suppos'd nitrous, which are the Aliment of Fire, is fittest to maintain the vital heat in that activity which is sufficient to move such an unweildly bulk as their Bodies are with due celerity, and to bear up against and repel the ambient cold; and may likewise enable them to continue longer under Water than a warmer and thinner Air could.

Another Instance to prove that God can and doth by different means produce the same Effect, is the various ways of extracting the Nutritious Juice out of the Aliment, in several kinds of Creatures.

1. In *Man* and *viviparous Quadrupeds* the Food moistned with the Spittle [*saliva*] is first chew'd and prepar'd in the Mouth, then swallow'd into the Stomach, where being mingled with some dissolvent Juices, it is by the heat hereof concocted, macerated, and reduc'd into a Chyle or Cremor, and so evacuated into the Intestines, where being mix'd with the Choler and Pancreatick Juice, it is further subtiliz'd and render'd so fluid and penetrant, that the thinner and finer part of it easily finds its way in at the streight Orifices of the lacteous Veins.

2. In *Birds* there is no Mastication or Commi-

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nution of the Meat in the Mouth; but in such as are not Carnivorous, it is immediately swallow'd into the Crop or Craw, or at least into a kind of Antestomach (which I have observ'd in many, especially Piscivorous Birds) where it is moistned and mollified by some proper Juice from the Glandules distilling in there, and thence transferr'd into the Gizzard or Musculous Stomach, where by the working of the Muscles compounding the sides of that Ventricle, and by the assistance of small Pebbles (which the Creature swallows for that purpose) it is, as it were, by Mill-stones ground small, and so transmitted to the Guts, to be further attenuated and subtiliz'd by the foremention'd Choler and Pancreatick Juice.

3. In *oviparous Quadrupeds*, as *Chamælions*, *Lizards*, *Frogs*, as also in all sorts of *Serpents*, there is no Mastication or Comminution of the Meat, either in Mouth or Stomach; but as they swallow Insects or other Animals whole, so they avoid their Skins unbroken, having a heat, or spirits, powerful enough to extract the Juice they have need of, without breaking that which contains it; as the *Parisian Academists* tell us. I my self cannot warrant the Truth of the Observation in all. Here, by the by, we take notice of the wonderful dilatability or extensiveness of the Throats and Gullets of Serpents: I my self have taken two entire adult Mice out of the Stomach of an *Adder*, whose Neck was not bigger than my little Finger. These Creatures, I say, draw out the Juice of what they swallow without

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without any Comminution, or so much as breaking the Skin; even as it is seen that the Juice of Grapes is drawn as well from the * Rape, where they remain whole, as from a Vat, where they are bruis'd; to borrow the *Parisian* Philosophers Similitude.

* Whole Grapes pluck'd from the Cluster, and Wine pour'd upon them in a Vessel.

4. *Fishes*, which neither chew their Meat in their Mouths, nor grind it in their Stomachs, do by the help of a dissolvent Liquor, there by Nature provided, corrode and reduce it, Skin, Bones and all, into a *Chylus* or *Cremor*; and yet (which may seem wonderful) this Liquor manifests nothing of acidity to the Taste: But notwithstanding how mild and gentle soever it seems to be, it corrodes Flesh very strangely and gradually, as *Aqua fortis* or the like corrosive Waters do Metals, as appears to the Eye; for I have observ'd Fish in the Stomachs of others thus partially corroded first the superficial part of the Flesh, and then deeper and deeper by degrees to the Bones.

I come now to the second part of the words, *In Wisdom hast thou made them all*; in discoursing whereof I shall endeavour to make out in Particulars what the *Psalmist* here asserts in general concerning the Works of God, that they are all very wisely contriv'd and adapted to ends both particular and general.

But before I enter upon this Task, I shall, by way of *Preface* or *Introduction*, say something concerning those Systems which undertake to give

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give an account of the Formation of the Universe by Mechanical *Hypotheses* of Matter, mov'd either uncertainly, or according to some Catholick Laws, without the intervention and assistance of any superior immaterial Agent.

There is no greater, at least no more palpable and convincing Argument of the Existence of a Deity, than the admirable Art and Wisdom that discovers itself in the Make and Constitution, the Order and Disposition, the Ends and Uses of all the Parts and Members of this stately Fabrick of Heaven and Earth: For if in the Works of Art, as for example, a curious Edifice or Machine, Counsel, Design, and Direction to an End appearing in the whole frame, and in all the several pieces of it, do necessarily infer the Being and Operation of some intelligent Architect or Engineer, why shall not also in the Works of nature, that grandeur and magnificence, that excellent contrivance for Beauty, Order, Use, *&c.* which is observable in them, wherein they do as much transcend the Effects of humane Art as infinite Power and Wisdom excceeds finite, infer the Existence and Efficiency of an Omnipotent and All-wise Creator?

To evade the force of this Argument, and to give some Account of the Original of the World, Atheistical Persons have set up two *Hypotheses*.

The first is that of *Aristotle*, That the World was from Eternity in the same condition that now it is, having run through the Successions of infinite Generations; to which they add, Self-ex-

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exiſtent and unproduced: For *Ariſtotle* doth not deny God to be the *Efficient Cauſe* of the World; but only aſſerts, that he created it from Eternity, making him a neceſſary cauſe thereof; it proceeding from him by way of Emanation, as Light from the Sun.

This *Hypotheſis*, which hath ſome ſhew of Reaſon, for ſomething muſt neceſſarily exiſt of it ſelf; and if ſomething, why may not all things? This *Hypotheſis*, I ſay, is ſo clearly and fully confuted by the Reverend and Learned Dr. *Tillotſon*, late Lord Arch-biſhop of *Canterbury*, and Primate of all *England*, in his firſt printed Sermon, and the Right Reverend Father in God *John*, late Lord Biſhop of *Cheſter*, in Book I. Chap. V. of his Treatiſe of the *Principles of Natural Religion*, that nothing material can by me be added; to whom therefore I refer the Reader.

The Epicurean *Hypotheſis rejected.*

The ſecond *Hypotheſis* is that of the *Epicureans*, who held, that there were two Principles ſelf-exiſtent. Firſt, *Space* or *Vacuity*; Secondly, *Matter* or *Body*; both of infinite duration and extenſion. In this infinite Space or Vacuity, which hath neither beginning, nor end, nor middle; no limits or extreams, innumerable minute Bodies, into which the Matter was divided, call'd *Atoms*, becauſe by reaſon of their perfect ſolidity they were really indiviſible (for they hold no Body capable of Diviſion,

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vision, but what hath Vacuities interspers'd with Matter) of various but a determinate number of Figures, and equally ponderous, do perpendicularly descend, and by their fortuitous concourse make compound Bodies, and at last the World it self. But now, because if all these Atoms should descend plum down with equal Velocity, as according to their Doctrine they ought to do, being (as we said) all perfectly solid and imporous, and the *vacuum* not resisting their Motion, they would never the one overtake the other, but like the drops of a Shower would always keep the same distances, and so there could be no Concourse or Cohæsion of them, and consequently nothing created; partly to avoid this destructive Consequence, and partly to give some account of the Freedom of Will (which they did assert contrary to the *Democratick* Fate) they did absurdly feign a declination of some of these Principles, without any shadow or pretence of Reason. The former of these Motives you have set down by *Lucretius*, *de Nat. rerum*, l. 2. in these words:

Corpora cum deorsum rectum per inane feruntur
Ponderibus propriis, incerto tempore forte,
Incertisque locis, Spatio discedere paulum;
Tantum quod nomen mutatum dicere possis.

And Again;

Quod nisi declinare solerent, omnia deorsum
Imbris uti guttæ caderent per inane profundum,
Nec foret offensus natus, nec plagæ creatæ
Principiis, ita nil unquam natura creâsset.

Now

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Now Seeds in downward Motion muſt decline,
Tho' vary little from the exacteſt Line,
For did they ſtill move ſtrait, they needs muſt fall
Like drops of Rain, diſſolv'd and ſcatter'd all,
For ever tumbling thro' the mighty ſpace,
And never join to make one ſingle Maſs.

The ſecond Motive they had to introduce this gratuitous Declination of Atoms, the ſame Poet gives us in theſe Verſes, *Lib.* 2.

——Si ſemper motus connectitur omnis,
Et vetere exoritur ſemper novus ordine certo;
Nec declinando faciunt primordia motus
Principium quoddam quod fati fœdera rumpat,
Ex infinito ne cauſam cauſa ſequatur;
Libera per terras unde hæc animantibus extat,
Unde hæc eſt, inquam, fatis avolſa voluntas?

Beſides, did all things move in direct Line,
And ſtill one Motion to another join
In certain order, and no Seeds decline,
And make a Motion fit to diſſipate
The well-wrought Chain of Cauſes and ſtrong Fate;
Whence comes that freedom living Creatures find?
Whence comes the Will ſo free, ſo unconfin'd,
Above the Power of the Fate?

The folly and unreaſonableneſs of this ridiculous and ungrounded Figment, I cannot bet-

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ter display and remove than in the words of *Cicero*, in the beginning of his first Book *de finibus Bonorum & Malorum*. This Declination (saith he) is altogether childishly feign'd, and yet neither doth it at all solve the difficulty, or effect what they desire. For first they say the Atoms decline, and yet assign no reason why. Now nothing is more shameful and unworthy a Natural Philosopher [*turpius Physico*] than to assert any thing to be done without a Cause, or to give no reason of it. Besides, this is contrary to their own *Hypothesis* taken from Sence, that all Weights do naturally move perpendicularly downward. Secondly, Again supposing this were true, and that there were such a Declination of Atoms, yet will it not effect what they intend; for either they do all decline, and so there will be no more concourse than if they did perpendicularly descend; or some decline, and some fall plum down, which is ridiculously to assign distinct Offices and Tasks to the Atoms, which are all of the same Nature and Solidity. Again, in his Book *de Fato* he smartly derides this fond conceit thus; What cause is there in Nature which turns the Atoms aside? Or do they cast Lots among themselves which shall decline, which not? Or why do they decline the least interval that may be, and not a greater? why not two or three *minima* as well as one? *Optare hoc quidem est non disputare.* For neither is the Atom by any extrinsecal impulse diverted from its natural course; neither can there be any cause imagin'd in the Vacuity through which

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which it is carried why it should not move directly; neither is there any change made in the Atom it self, that it should not retain the Motion natural to it, by force of its weight or gravity.

As for the whole *Atomical Hypothesis*, either *Epicurean* or *Democritick*, I shall not, nor need I, spend time to confute it; this having been already solidly and sufficiently done by many learned Men, but especially Dr. *Cudworth*, in his *Intellectual System of the Universe*, and the late Bishop of *Worcester*, Dr. *Stillingfleet*, in his *Origines Sacræ*. Only I cannot omit the *Ciceronian* Confutation thereof, which I find in the Place first quoted, and in his first and second Books *de Naturâ Deorum*, because it may serve as a general Introduction to the following Particulars. Such a turbulent Concourse of Atoms could never (saith he) *hunc mundi ornatum efficere*, compose so well-order'd and beautiful a Structure as the *World*; which therefore both in *Greek* and *Latin* hath from thence [*ab ornatu & munditie*] obtain'd its Name. And again most fully and appositely in his second *de Nat. Deorum*. If the Works of *Nature* are better, more exact and perfect than the Works of *Art*, and *Art* effects nothing without Reason; neither can the Works of *Nature* be thought to be effected without Reason. For, is it not absurd and incongruous, that when thou behold'st a Statue or curious Picture, thou should'st acknowledge that Art was us'd to the making of it; or when thou seest the course of a Ship upon the Waters, thou

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should'st not doubt but the motion of it is regulated and directed by Reason and Art; or, when thou consider'st a Sundyal or Clock, thou should'st understand presently, that the Hours are shewn by Art, and not by Chance; and yet imagine or believe, that the World, which comprehends all these Arts and Artificers, was made without Counsel or Reason? If one should carry into *Scythia* or *Britain* such a Sphere as our Friend *Possidonius* lately made, each of whose Conversions did the same thing in the *Sun* and *Moon* and other five *Planets*, which we see effected every Night and Day in the Heavens, who among those Barbarians would doubt that that Sphere was compos'd by Reason and Art? A wonder then it must needs be, that there should be any Man found so stupid and forsaken of Reason, as to persuade himself, that this most beautiful and adorn'd World was or could be produc'd by the fortuitous concourse of Atoms. He that can prevail with himself to believe this, I do not see why he may not as well admit, that if there were made innumerable Figures of the one and twenty Letters, in Gold, suppose, or any other Metal, and these well shaken and mixt together, and thrown down from some high place to the ground, they when they lighted upon the Earth would be so dispos'd and rank'd that a Man might see and read in them *Ennius*'s *Annals*; whereas it were a great chance if he should find one Verse thereof among them all. For if this concourse of Atoms could make a whole World, why may it not sometimes make,

and

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and why hath it not somewhere or other in the Earth made a Temple, or a Gallery, or a *Portico*, or a House, or a City? which yet it is so far from doing, and every Man so far from believing, that should any one of us be cast, suppose, upon a desolate *Island*, and find there a magnificent Palace, artificially contriv'd according to the exactest Rules of Architecture, and curiously adorn'd and furnish'd, it would never once enter into his Head, that this was done by an Earthquake, or the fortuitous shuffling together of its competent Materials; or that it had stood there ever since the Construction of the *World*, or first cohæsion of *Atoms*; but would presently conclude that there had been some intelligent Architect there, the Effect of whose Art and Skill it was. Or should he find there but one single Sheet of Parchment or Paper, an Epistle or Oration written, full of profound sense, expres's'd in proper and significant words, illustrated and adorn'd with elegant Phrase; it were beyond the Possibility of the Wit of Man to persuade him that this was done by the temerarious dashes of an unguided Pen, or by the rude scattering of Ink upon the Paper, or by the lucky Projection of so many Letters at all adventures; but he would be convinc'd by the evidence of the thing at first sight, that there had been not only some Man, but some Scholar there.

The Cartesian Hypothesis *consider'd and censur'd.*

Having rejected this *Atheistick Hypothesis* of

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Epicurus and *Democritus*, I should now proceed to give particular instances of the Art and Wisdom clearly appearing in the several Parts and Members of the Universe; from which we may justly infer this general conclusion of the Psalmist, *In Wisdom hast thou made them all:* But that there is a sort of professed *Theists*, I mean Mons. *Des Cartes* and his followers, who endeavour to disarm us of this decretory Weapon, to evacuate and exterminate this Argument, which hath been so successful in all Ages to demonstrate the existence, and enforce the belief of a Deity; and to convince and silence all Atheistick Gainsayers. And this they do,

First, By excluding and banishing all consideration of final Causes from Natural Philosophy; upon pretence, that they are all and every one in particular undiscoverable by us; and that it is rashness and arrogance in us to think we can find out God's Ends, and be partakers of his Counsels. *Atque ob hanc unicam rationem totam illud causarum genus quod à fine peti solet, in rebus Physicis nullum usum habere existimo; non enim absque temeritate me puto investigare posse fines Dei.* Medit. Metaph. *And for this only reason, I think, all that kind of causes which is wont to be taken from the end, to have no use in Physicks or natural Matters; for I cannot without rashness think my self able to find out the ends of God.* And Again, in his *Principles of Philosophy*, *Nullas unquam rationes circares Naturales à fine quem Deus aut Natura in iis faciendis sibi proposuit admittimus, quia non tantum nobis debemus*

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bemus arrogare ut ejus Consiliorum participes esse possimus. We can by no means admit any Reasons about natural Things taken from the end which God or Nature propos'd to themselves in making of them: because we ought not to arrogate so much to our selves, as to think we may be partakers of his Councils. And more expressly in his fourth Answer, *viz.* to *Gassendus*'s Objections; *Nec fingi potest, aliquos Dei fines magis quam alios in propatulo esse: omnes enim in imperscrutabili ejus Sapientiæ abyssο sunt eodem modo recondit*; that is, neither can nor ought we to feign or imagine that some of God's Ends are more manifest than others; for all lie in like manner or equally hidden in the unsearchable Abyss of his *Wisdom.*

This confident Assertion of *Des Cartes* is fully examin'd and reprov'd by that honourable and excellent Person Mr. *Boyl*, in his *Disquisition about the final Causes of Natural Things*, Sect. 1. from Page. 10. to the end; and therefore I shall not need say much to it, only in brief this, that it seems to me false and of evil consequence, as being derogatory from the Glory of God, and destructive of the acknowledgment and belief of a Deity:

For first, Seeing, for instance, that the Eye is imploy'd by Man and all Animals for the use of Vision, which as they are fram'd, is so necessary for them, that they could not live without it; and God Almighty knew that it would be so; and seeing it is so admirably fitted and adapted to this use, that all the *Wit* and

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Art of Men and Angels could not have contriv'd it better, if so well, it must needs be highly absurd and unreasonable to affirm, either that it was not design'd at all for this use, or that it is impossible for Man to know whether it was or not.

Secondly, How can Man give thanks and praise to God for the use of his Limbs and Senses, and those his good Creatures which serve for his sustenance, when he cannot be sure they were made in any respect for him; nay, when 'tis as likely they were not, and that he doth but abuse them to serve ends for which they were never intended?

Thirdly, This Opinion, as I hinted before, supersedes and cassates the best *Medium* we have to demonstrate the Being of a Deity, leaving us no other demonstrative Proof but that taken from the innate *Idea*; which, if it be a Demonstration, is but an obscure one, not satisfying many of the Learned themselves, and being too subtle and metaphisical to be apprehended by vulgar Capacities, and consequently of no force to perswade and convince them.

Secondly, They endeavour to evacuate and disannul our great Argument, by pretending to solve all the *Phænomena* of Nature, and to give an account of the Production and Efformation of the Universe, and all the corporeal Beings therein, both celestial and terrestrial, as well animate, as inanimate, not excluding Animals themselves, by a slight *Hypothesis* of Matter so and so divided and mov'd. The *Hypothesis* you have

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have in *Des Cartes*'s *Principles of Philoſophy*, Part 2. *All the Matter of this viſible World is* by him ſuppos'd *to have been at firſt divided by God into Parts nearly equal to each other, of a mean ſize, viz. about the bigneſs of thoſe whereof the Heavenly Bodies are now compounded; all together having as much motion as is now found in the World; and theſe to have been equally mov'd ſeverally every one by it ſelf about its own Center, and among one another, ſo as to compoſe a fluid Body; and alſo many of them jointly, or in company, about ſeveral other points ſo far diſtant from one another, and in the ſame manner diſpos'd as the Centers of the fix'd Stars now are.* So that God had no more to do than to create the Matter, divide it into parts, and put it into motion according to ſome few Laws, and that would of it ſelf produce the World and all Creatures therein.

For a Confutation of this *Hypotheſis*, I might refer the Reader to Dr. *Cudworth*'s Syſtem, *p.* 603, 604. but for his eaſe I will tranſcribe the words:——" God in the mean time ſtanding by as an idle Spectator of this *Lucus Atomorum*, this ſportful Dance of *Atoms*, and of the various Reſults thereof. Nay, theſe *mechanick Thaiſts* have here quite outſtripp'd and outdone the *Atomick Atheiſts* themſelves, they being much more extravagant than ever thoſe were; for the profeſſed *Atheiſts* durſt never venture to affirm, that this regular *Syſteme* of things reſulted from the *fortuitous Motions* of Atoms at the very firſt, before they had for a long time together produced many other *inept Combinations*, or *aggregate Forms*

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Forms of particular things and *nonsensical Systems* of the whole, and they suppos'd also that the *regularity* of things here in this World would not always continue such neither, but that some time or other Confusion and Disorder will break in again. Moreover, that besides this World of ours, there are at this very instant innumerable other Worlds *irregular*, and that there is but one of a thousand or ten thousand among the infinite Worlds that have such regularity in them; the reason of all which is, because it was generally taken for granted, and look'd upon us as a common Notion, that τὰ ἀπὸ τύχης οὐκ ἀεὶ ὡσαύτως ἐστὶν, ἀλλ' οὐδὲ ἀεὶ ὅτι τύχοι, as *Aristotle* expresseth it; none of those things which are from Fortune or Chance come to pass always alike. But our *mechanick Theists* will have their Atoms never so much as once to have fumbled in these their Motions, nor to have produc'd any inept System, or incongruous forms at all, but from the very first all along to have taken up their Places, and ranged themselves so orderly, methodically and directly, as that they could not possibly have done it better had they been directed by the most perfect Wisdom. Wherefore these *Atomick Theists* utterly evacuate that grand Argument for a God, taken from the *Phænomenon* of the Artificial frame of things, which hath been so much insisted upon in all Ages, and which commonly makes the strongest impression of any other upon the Minds of Men, *&c.* the *Atheists* in the mean time laughing in their *Sleeves*, and not a little triumphing to see the Cause of

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of *Theism* thus betray'd by its profess'd Friends and Asserters, and the grand Argument for the same totally slurr'd by them, and so their work done, as it were, to their hands.

Now as this argues the greatest Insensibility of Mind, or Sottishness and Stupidity in pretended *Theists*, not to take the least notice of the regular and artificial Frame of things, or of the Signatures of the Divine Art and Wisdom in them, nor to look upon the *World* and *things of Nature* with any other Eyes than Oxen and Horses do. So are there many *Phænomena* in Nature, which being partly above the force of these *mechanick Powers*, and partly contrary to the same, can therefore never be salv'd by them, nor without *final Causes* and some *vital Principles*: As for example, that of Gravity or the Tendency of Bodies downward, the Motion of the *Diaphragm* in Respiration, the *Systole* and *Diastole* of the Heart, which is nothing but a Muscular Constriction and Relaxation, and therefore not *mechanical*, but *vital*. We might also add, among many others, the Intersection of the Plains of the *Equator* and *Ecliptick*, or the Earth's diurnal Motion upon an *Axis* not parallel to that of the *Ecliptick*, nor perpendicular to the Plain thereof: For tho' *Des Cartes* would needs imagine this Earth of ours once to have been a Sun, and so it self the Centre of a lesser *Vortex*, whose *Axis* was then directed after this manner, and which therefore still kept the same Site or Posture, by reason of the striate Particles finding no fit Pores or Traces for their passages through it,

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it, but only in this direction; yet does he himself confess, that because these two Motions of the Earth, the Annual and Diurnal, would be much more conveniently made upon parallel *Axes*, therefore, according to the Laws of Mechanism, they should be perpetually brought nearer and nearer together, 'till at length the *Equator* and *Ecliptick* come to have their *Axis* parallel, which as it hath not yet come to pass, so neither hath there been for these last two Thousand Years (according to the best Observations and Judgments of Astronomers) any nearer approach made of them one to another. Wherefore the Continuation of these two Motions of the Earth, the Annual and Diurnal, upon *Axes* not parallel, is resolvable into nothing but a *final* and *mental* Cause, or the τὸ βέλτιστον, because it was best it should be so, the variety of the Seasons of the Year depending thereupon. But the greatest of all the particular *Phænomena*, is the Formation and Organization of the Bodies of Animals, consisting of such variety and curiosity, that these mechanick Philosophers being no way able to give an account thereof from the necessary Motion of Matter, *unguided by Mind for Ends*, prudently therefore break off their System there, when they should come to Animals, and so leave it altogether untouch'd. We acknowledge indeed there is a *Posthumous* Piece extant, imputed to *Cartes*, and entituled, *De la formation du Fœtus*, wherein there is some Pretence made to salve all this fortuitous Mechanism. But as the Theory thereof is built wholly upon a false Supposition,

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stion, sufficiently confuted by our *Harvey* in his Book of *Generation*, *that the Seed doth materially enter into the Composition of the Egg*; so is it all along precarious and exceptionable: Nor doth it extend at all to Differences that are in several *Animals*, nor offer the least reason why an *Animal* of one *Species* might not be form'd out of the Seed of another. Thus far the *Dr.* with whom for the main I do consent. I shall only add, that Natural Philosophers, when they endeavour to give an account of any of the Works of Nature by preconceiv'd Principles of their own, are for the most part grosly mistaken and confuted by Experience; as *Des Cartes* in a Matter that lay before him, obvious to Sense, and infinitely more easie to find out the Cause of, than to give an account of the Formation of the World; that is the Pulse of the Heart, which he attributes to an Ebullition and sudden Expansion of the Blood in its Ventricles; after the manner of the Milk, which being heated to such a degree, doth suddenly, and as it were all at once, flush up and run over the Vessel. Whether this Ebullition be caus'd by a Nitro-Sulphureous Ferment lodg'd especially in the left Ventricle of the Heart, which mingling with the Blood, excites such an Ebullition, as we see made by the mixture of some Chymical Liquors, *viz.* Oil of Vitriol, and deliquated Salt of Tartar; or by the vital Flame warming and boiling the Blood. But this Conceit of his is contrary both to Reason and Experience: For, first, it is altogether unrea-

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unreasonable to imagine and affirm that the cool venal Blood should be heated to so high a degree in so short a time as the Interval of two Pulses, which is less than the sixth part of a Minute. Secondly, in cold Animals, as for example, *Eels*, the Heart will beat for many hours after it is taken out of the Body, yea, tho' the Ventricle be open'd, and all the Blood squeez'd out. Thirdly, The Process of the Fibres which compound the sides of the Ventricles, running in Spiral Lines from the Tip to the Base of the Heart, some one way, and some the contrary, do clearly shew that the *Systole* of the Heart is nothing but a Muscular constriction, as a Purse is shut by drawing the Strings contrary ways: Which is also confirm'd by experience; for if the *Vertex* of the Heart be cut off, and a Finger thrust up into one of the Ventricles, in every *Systole* the Finger will be sensibly and manifestly pinch'd by the sides of the Ventricle. But for a full confutation of this Fancy, I refer the Reader to Dr. *Lower*'s Treatise *de Corde*, Chap. 2. And *Des Cartes*'s Rules concerning the transferring of Motion from one Body in motion to another in motion or in rest, are the most of them by Experience found to be false, as they affirm who have made Trial of them.

This Pulse of the Heart Dr. *Cudworth* would have to be no Mechanical, but a Vital Motion, which to me seems probable, because it is not under the command of the Will; nor are we conscious of any Power to cause or to restrain it, but it is carried on and continued without our knowledge

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knowledge or notice; neither can it be caused by the impulse of any external Movent, unless it be Heat. But how can the Spirit agitated by Heat, unguided by a *vital Principle*, produce such a regular reciprocal Motion? If that Site which the Heart and its Fibres have in the *Diastole* be most natural to them, (as it seems to be) why doth it again contract it self, and not rest in that posture? If it be once contracted in a *Systole* by the influx of the Spirits, why, the Spirits continually flowing in without let, doth it not always remain so? [for the *Systole* seems to resemble the forcible bending of a Spring, and the *Diastole* its flying out again to its natural site.] What is the Spring and principal Efficient of this Reciprocation? What directs and moderates the Motions of the Spirits? They being but stupid and senseless matter, cannot of themselves continue any regular and constant motion, without the guidance and regulation of some intelligent Being. You will say, What Agent is it which you would have to effect this? The sensitive Soul it cannot be, because, that is indivisible, but the Heart when separated wholly from the Body in some *Animals*, continues still to pulse for a considerable time; nay when it hath quite ceas'd, it may be brought to beat a-new by the Application of warm Spittle, or by pricking it gently with a Pin or Needle. I answer, it may be in these Instances, the scattering Spirits remaining in the Heart, may for a time, being agitated by heat, cause these faint Pulsations; tho' I should rather attribute them to a *plastick*

Nature

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Nature or Vital Principle, as the Vegetation of Plants must also be.

But, to proceed, neither can I wholly acquiesce in the *Hypothesis* of that *Honourable and deservedly Famous Author*, I formerly had occasion to mention, which I find in his *free inquiry into the Vulgar Notion of Nature*, p. 77, 78. deliver'd in these words. "I think it probable, "that the great and wise Author of things did; "when he first form'd the Universe and undistinguish'd Matter into the world, put its parts "into various Motions, whereby they were necessarily divided into numberless Portions of "differing Bulks, Figures and Situations, in respect of each other: And that by his infinite "Wisdom and Power he did so guide and overrule the Motions of these Parts, at the beginning of things, as that (whether in a shorter "or a longer time Reason cannot determine) "they were finally dispos'd into that beautiful "and orderly Frame that we call the *World*; "among whose Parts some were so curiously "contriv'd, as to be fit to become the Seeds or "seminal Principles of Plants and Animals. "And I further conceive, that he settled such "Laws or Rules of local Motion among the "parts of the Universal Matter, that by his ordinary and preserving Concourse, the several "parts of the Universe thus once compleated, "should be able to maintain the great Construction or System and Oeconomy of the "Mundane Bodies, and propagate the Species "of living Creatures". The same *Hypothesis* he repeats

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repeats again, *pag.* 124, 125. of the ſame Treatiſe.

This *Hypotheſis*, I ſay, I cannot fully acquieſce in, becauſe an intelligent Being ſeems to me requiſite to execute the Laws of Motion. For firſt, Motion being a fluent thing, and one part of its Duration being abſolutely independent upon another, it doth not follow that becauſe any thing moves this moment, it muſt neceſſarily continue to do ſo the next; unleſs it were actually poſſeſs'd of its future motion, which is a contradiction; but it ſtands in as much need of an Efficient to preſerve and continue its motion as it did at firſt to produce it. Secondly, Let Matter be divided into the ſubtil'ſt parts imaginable, and theſe be mov'd as ſwiftly as you will, it is but a ſenſeleſs and ſtupid Being ſtill, and makes no nearer approach to Senſe, Perception or vital Energy, than it had before; and do but only ſtop the internal Motion of its parts, and reduce them to Reſt, the fineſt and moſt ſubtile Body that is may become as groſs, and heavy, and ſtiff as Steel or Stone. And as for any external Laws or eſtabliſh'd Rules of Motion, the ſtupid Matter is not capable of obſerving or taking any notice of them, but would be as ſullen as the Mountain was that *Mahomet* commanded to come down to him, neither can thoſe Laws execute themſelves. Therefore there muſt beſides Matter and Law, be ſome Efficient, and that either a Quality or Power inherent in the Matter it ſelf, which is hard to conceive, or ſome

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external intelligent Agent, either God himself immediately, or some *Plastick Nature*.

Happening lately to read *The Christian Virtuoso*, written by the same Author of the *Enquiry into the vulgar Notions of Nature*, the illustrious Mr. *Boyle*, I find therein these Words. 'Nor will the force of all that has been said 'for God's special Providence be eluded, by 'saying with some Deists, That after the first 'formation of the Universe all things were 'brought to pass by the settled Laws of Nature. 'For though this be confidently, and not without colour, pretended, yet I confess it doth 'not satisfie me.—— For I look upon a Law as 'a Moral not Physical Cause, as being indeed 'but a notional thing, according to which an 'intelligent and free Agent is bound to regulate 'its Actions. But inanimate Bodies, are utterly 'uncapable of understanding what it is, or what 'it enjoins, or when they act conformably or 'unconformably to it. Therefore the Actions 'of inanimate Bodies, which cannot incite or 'moderate their own Actions, are produced by 'real Power, not by Laws.

All this being consonant to what I have here written, against what I took to be this Honourable Person's *Hypothesis*, I must needs to do him right, acknowledge my self mistaken; perceiving now, that his opinion was, that God Almighty did not only establish Laws and Rules of Local Motion among the Parts of the universal Matter, but did, and does also himself, execute them, or move the Parts of Matter, according to

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to them. So that we are in the main agreed, differing chiefly about the Agent that executes those Laws, which he holds to be God himself immediately, we a Plastick Nature; for the Reasons alledg'd by Dr. *Cudworth*, in his System, *pag.* 149. which are, First, Because the former, according to vulgar apprehension, would render the Divine Providence operose, solicitous and distractious: and thereby make the belief of it entertain'd with greater difficulty, and give advantage to Atheists. Secondly, It is not so decorous in respect of God, that he should αὐτοχειρὶ ἔοικεν, set his own hand as it were to every work, and immediately do all the meanest and trifling'st things himself drudgingly, without making use of any inferiour or subordinate Minister. These two Reasons are plausible, but not cogent, the two following are of greater force. Thirdly, the slow and gradual Process that is in the generation of things, which would seem to be a vain and idle Pomp or trifling Formality, if the Agent were omnipotent. Fourthly, Those ἀμαρτήματα, as *Aristotle* calls them, those Errors and Bungles which are committed when the Matter is inept or contumacious, as in Monsters, *&c.* which argue the Agent not to be irresistible; and that Nature is such a thing as is not altogether uncapable as well as Human Art, of being sometimes frustrated and disappointed by the indisposition of the Matter: Whereas an Omnipotent Agent would always do its Work infallibly and irresistibly, no ineptitude or stubbornness of the Matter being ever a-

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ble to hinder such an one, or make him bungle or fumble in any thing. So far the Doctor. For my part, I should make no scruple to attribute the Formation of *Plants*, their growth and nutrition to the vegetative Soul in them; and likewise the formation of *Animals* to the vegetative Power of their Souls; but that the Segments and Cuttings of some Plants, nay, the very Chips and smallest Fragments of their Body, Branches or Roots, will grow and become perfect Plants themselves, and so the vegetative Soul, if that were the Architect, would be divisible, and consequently no spiritual or intelligent Being; which the *Plastick Principle* must be, as we have shewn. For that must preside over the whole Oeconomy of the Plant, and be one single Agent, which takes care of the Bulk and Figure of the whole, and the Situation, Figure, Texture of all the Parts, Root, Stalk, Branches, Leaves, Flowers, Fruit, and all their Vessels and Juices. I therefore incline to Dr. *Cudworth*'s Opinion, that God uses for these Effects the subordinate Ministry of some inferiour *Plastick Nature*; as in his Works of Providence he doth of Angels. For the description whereof I refer the Reader to his *System*.

Secondly, in particular I am difficult to believe, that the *Bodies* of *Animals* can be form'd by Matter divided and mov'd by what Laws you will or can imagine, without the immediate Presidency, Direction and Regulation of some intelligent Being. In the generation or first formation of, suppose, the Humane Body out of

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(tho' not an homogeneous Liquor, yet) a fluid Substance, the only material Agent or Mover is a moderate Heat. Now how this, by producing an inteſtine Motion in the Particles of the Matter, which can be conceiv'd to differ in nothing elſe but Figure, Magnitude and Gravity, ſhould by vertue thereof, not only ſeparate the Heterogeneous Parts, but aſſemble the Homogeneous into Maſſes or Syſtems, and that not each kind into one Maſs, but into many and disjoin'd ones, as it were ſo many Troops; and that in each Troop the particular Particles ſhould take their places, and caſt themſelves into ſuch a Figure; as for Example, the Bones being about 300, are form'd of various ſizes and ſhapes, ſo ſituate and connected, as to be ſubſervient to many hundred Intentions and Uſes, and many of them conſpire to one and the ſame Action, and all this contrarily to the Laws of Specifick Gravity, in whatever poſture the Body be form'd; for the Bones, whoſe component parts are the heavier, will be above ſome parts of the Fleſh which are the lighter; how much more then, ſeeing it is form'd with the Head, (which for its bigneſs is the heavieſt of all the parts) uppermoſt. This, I ſay, I cannot by any means conceive. I might inſtance in all the Homogeneous Parts of the Body, either Sites and Figures, and ask by what imaginable Laws of Motion their Bulk, Figure, Situation and Connection can be made out? What account can be given of the Valves, of the Veins and Arteries of the Heart, and of the Veins

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elsewhere, and of their situation; of the Figure and Consistency of all the Humours and Membranes of the Eye, all conspiring and exactly fitted to the use of Seeing? but I have touch'd upon that already, and shall discourse of it largely afterward. You will ask me, who or what is the Operator in the formation of the Bodies of Man and other Animals? I Answer, The sensitive Soul it self, if it be a spiritual and immaterial Substance, as I am inclinable to believe: But if it be material, and consequently the whole *Animal* but a meer Machine or *Automaton*, as I can hardly admit, then must we have recourse to a *Plastick Nature*.

That the Soul of Brutes is material, and the whole Animal, Soul and Body, but a meer Machine, is the Opinion publickly own'd and declar'd of *Des Cartes*, *Gassendus*, Dr. *Willis* and others; the same is also necessarily consequent upon the Doctrine of the Peripeteticks, *viz.* that the sensitive Soul is educed out of the Power of the Matter, for nothing can be educed out of the Matter, but what was there before, which must be either Matter or some Modification of it. And therefore they cannot grant it to be a spiritual Substance, unless they will assert it to be educed out of nothing. This Opinion, I say, I can hardly digest. I should rather think Animals to be endu'd with a lower Degree of Reason, than that they are meer Machines. I could instance in many Actions of *Brutes* that are hardly to be accounted for without Reason and Argumentation; as that commonly

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monly noted of Dogs, that running before their Masters they will stop at a divarication of the way, 'till they see which hand their Masters will take; and that when they have gotten a Prey, which they fear their Masters will take from them, they will run away and hide it, and afterwards return to it. What account can be given why a Dog being to leap upon a Table, which he sees to be too high for him to reach at once, if a Stool or Chair happens to stand near it, doth first mount up that, and from thence the Table? If he were a Machine or Piece of Clockwork, and this motion caus'd by the striking of a Spring, there is no reason imaginable why the Spring being set on work, should not carry the Machine in a right line toward the Object that put it in motion, as well when the Table is high as when it is low: whereas I have often observ'd the first leap the Creature hath taken up the Stool, not to be directly toward the Table, but in a line oblique and much declining from the Object that mov'd it, or that part of the Table on which it stood.

Many the like Actions there are, which I shall not spend time to relate. Should this be true, that Beasts were *Automata* or Machines, they could have no sense or perception of Pleasure or Pain, and consequently no Cruelty could be exercis'd towards them; which is contrary to the doleful Significations they make when beaten or tormented, and contrary to the common Sense of Mankind, all Men naturally pitying them, as apprehending them to have such

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a sense and feeling of Pain and Misery as themselves have; whereas no Man is troubled to see a Plant torn, or cut, or stampt, or mangled how you please; and at least seemingly contrary to the Scripture too. For it is said, *Prov.* 12. 10. *A righteous Man regardeth the life of his Beast; but the tender mercies of the wicked are cruel.* The former Clause is usually English'd, *A good Man is merciful to his Beast*; which is the true Exposition of it, as appears by the opposite Clause, that *the wicked are cruel.* What less then can be inferr'd from this place, than that cruelty may be exercis'd towards Beasts, which were they meer Machines it could not be? To which I do not see what can be answer'd, but that the Scripture accommodates it self to the common, tho' false, Opinion of Mankind, who take these Animals to be endued with sense of pain, and think that cruelty may be exercis'd towards them; tho' in reality there is no such thing. Besides, having the same Members and Organs of sense as we have, it is very probable they have the same Sensations and Perceptions with us. To this *Des Cartes* answers, or indeed saith, he hath nothing to answer; but that if they think as well as we, they have an immmortal Soul as well as we: Which is not at all likely, because there is no reason to believe it of some Animals without believing it of all; whereas there are many too imperfect to believe it of them, such as are *Oysters* and *Sponges* and the like. To which I answer, that there is no necessity they should be immortal, be-

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becauſe it is poſſible they may be deſtroy'd or annihilated. But I ſhall not wade further into this Controverſie, becauſe it is beſide my Scope, and there hath been as much written of it already as I have to ſay, by Dr. *Moore*, Dr. *Cudworth*, *Des Cartes*, Dr. *Willis* and others, *Pro* and *Con*.

Of the viſible Works of God and their Diviſion.

I come now to take a view of the Works of the Creation, and to obſerve ſomething of the Wiſdom of God diſcernible in the Formation of them, in their Order and Harmony, and in their Ends and Uſes. And firſt I ſhall run them over ſlightly, remarking chiefly what is obvious and expos'd to the Eyes and Notice of the more careleſs and incurious Obſerver. Secondly, I ſhall ſelect one or two particular Pieces, and take a more exact ſurvey of them; tho' even in theſe more will eſcape our notice than can be diſcover'd by the moſt diligent Scrutiny; For our Eyes and Senſes, however arm'd or aſſiſted, are too groſs to diſcern the Curioſity of the Workmanſhip of Nature, or thoſe minute Parts by which it acts, and of which Bodies are compos'd; and our Underſtanding too dark and infirm to diſcover and comprehend all the Ends and Uſes to which the infinitely wiſe Creator did deſign them.

But before I proceed, being put in mind thereof by the mention of the aſſiſtance of our Eyes, I cannot omit one general Obſervation concerning the curioſity of the Works of Nature

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ture in comparison of the Works of Art, which I shall propose in the late Bishop of *Chester*'s Words, *Treatise of Natural Religion*, Lib. 1. C. 6. 'The Observations which 'have been made in these latter times by 'the help of the *Microscope*, since we had the 'use and improvement of it, discover a vast difference between Natural and Artificial Things. 'Whatever is natural, beheld thro' that appears 'exquisitely form'd, and adorn'd with all imaginable Elegancy and Beauty. There are such 'inimitable gildings in the smallest Seeds of 'Plants, but especially in the Parts of Animals, 'in the Head or Eye of a small Fly; such Accuracy, Order and Symmetry in the frame of 'the most minute Creatures, a *Louse*, for example, or a *Mite*, as no Man were able to conceive without seeing of them. Whereas the 'most curious Works of Art, the sharpest and 'finest Needle doth appear as a blunt rough 'Bar of Iron, coming from the Furnace or the 'Forge: the most accurate Engravings or Embossments seem such rude, bungling and deform'd Work, as if they had been done with a 'Mattock or Trowel; so vast a difference is 'there betwixt the Skill of Nature, and the 'Rudeness and Imperfection of Art. I might 'add, that the Works of Nature, the better 'Lights and Glasses you use, the more clearer 'and exactly form'd they appear; whereas the 'effects of Human Art, the more curiously they 'are view'd and examin'd, the more of Deformity they discover.

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This being premiſed, for our more clear and diſtinct proceeding in our curſory View of the Creation, I ſhall rank the Parts of this material and viſible World under ſeveral Heads. Bodies are either *inanimate* or *animate*. *Inanimate* Bodies are either *cæleſtial* or *terreſtrial*. *Cæleſtial*, as the *Sun*, *Moon* and *Stars*: *Terreſtrial*, are either *ſimple*, as the four Elements, *Fire*, *Water*, *Earth*, and *Air*; or *mixt*, either *imperfectly*, as the *Meteors*, or more *perfectly*, as *Stones*, *Metals*, *Minerals*, and the like. *Animate* Bodies are either ſuch as are endued with a *Vegetative* Soul, as *Plants*; or a *Senſitive* Soul, as the Bodies of *Animals*, *Birds*, *Beaſts*, *Fiſhes*, and *Inſects*; or a *Rational* Soul, as the Body of *Man* and the Vehicles of *Angels*, if any ſuch there be.

I make uſe of this Diviſion to comply with the common and receiv'd Opinion, and for eaſier Comprehenſion and Memory; tho' I do not think it agreeable to Philoſophick Verity and Accuracy, but do rather incline to the *Atomick Hypotheſis*. For theſe Bodies we call *Elements* are not the only Ingredients of mix'd Bodies; neither are they abſolutely ſimple themſelves, as they do exiſt in the World, the Sea-water, containing a copious Salt manifeſt to Senſe; and both Sea and Freſh-water ſufficing to nouriſh many Species of Fiſh, and conſequently containing the various parts of which their Bodies are compounded. And I believe there are many Species of Bodies which the *Perepateticks* call mix'd, which are as ſimple as the *Elements* themſelves, as *Metals*, *Salts*, and ſome ſorts of *Stones*.

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Stones. I should therefore with Dr. *Grew* and others rather attribute the various Species of inanimate Bodies to the divers Figures of the minute Particles of which they are made up; And the Reason why there is a set and constant number of them in the World, none destroy'd nor any new ones produc'd, I take to be, because the sum of the Figures of those minute Bodies into which Matter was at first divided, is determinate and fix'd. 2. Because those minute parts are indivisible, not absolutely, but by any natural force; so that there neither is nor can be more or fewer of them: For were they divisible into small and diversly-figur'd parts by Fire or any other natural Agent, the Species of Nature must be confounded, some might be lost and destroy'd, but new ones would certainly be produc'd; unless we could suppose these new diminutive Particles should again assemble and marshal themselves into corpuscles of such Figures as they compounded before; which I see no possibility for them to do, without some θεὸς ἀπὸ μηχανῆς to direct them: Not that I think these inanimate Bodies to consist wholly of one sort of *Atoms*, but that their Bulk consists mainly or chiefly of one sort. But whereas it may be objected, that Metals (which of all others seem to be most simple) may be transmuted one into another, and so the *Species* doth not depend upon the being compounded of *Atoms* of one Figure; I answer, I am not fully satisfied of the Matter of Fact: But if any such Transmutation be, possibly all Metals may be of one Species,

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Species, and the diverſity may proceed from the admixture of different Bodies with the Principles of the Metal. If it be ask'd, why may not Atoms of different Species concur to the compoſition of Bodies? And ſo, tho' there be but a few ſorts of original Principles, may there not be produced infinite Species of compound Bodies, as by the various Diſpoſitions and Combinations of Twenty-four Letters innumerable Words may be made up? I anſwer, Becauſe the Heterogeneous Atoms or Principles are not naturally apt to cohere and ſtick together when they are mingled in the ſame Liquor, as the Homogeneous readily do.

I do not believe that the *Species* of Principles or indiviſible Particles are exceeding numerous; but poſſibly the immediate component Particles of the Bodies of Plants and Animals may be themſelves compounded.

Of the Heavenly Bodies.

Before I come to treat of the Heavenly Bodies in particular, I ſhall premiſe in general, that the whole Univerſe is divided into two ſorts of Bodies, the one very thin and fluid, the other more denſe, ſolid and conſiſtent. The thin and fluid is the *Ether*, comprehending the Air or Atmoſphere encompaſſing the particular Stars and Planets. Now, for the ſtability and perpetuity of the whole Univerſe, the Divine Wiſdom and Providence hath given to the ſolid and ſtable parts a two-fold Power, one

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of Gravity, and the other of Circular Motion. By the first they are preserv'd from Dissolution and Dissipation, which the second would otherwise infer. For it being by the Consent of Philosophers an innate Property of every Body mov'd circularly about any Center to recede or endeavour to recede from that Center of its motion, and the more strongly the swifter it is mov'd, the Stars and Planets being whirl'd about with great velocity, would suddenly, did nothing inhibit it, at least in a short time, be shatter'd in pieces, and scatter'd every way thro' the *Ether*. But now their Gravity unites and binds them up fast, hindring the dispersion of their Parts, I will not dispute what Gravity is; only I will add, that for ought I have heard or read, the Mechanical Philosophers have not as yet given a clear and satisfactory account of it.

The second thing is a Circular Motion upon their own *Axes*, and in some of them also, it's probable, about other Points, if we admit the *Hypothesis* of every fix'd Star's being a Sun or Sun-like Body, and having a Choire of Planets, in like manner moving about him. These Revolutions, we have reason to believe, are as exactly equal and uniform as the Earth's are: which could not be were there any place for Chance, and did not a Providence continually over-see and secure them from all alteration or imminution, which either internal Changes in their own parts, or external Accidents and Occurrences would at one time or other necessarily induce.

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induce. Without this circular Motion of the Earth, here could be no living: One Hemisphere would be condemn'd to perpetual cold and darkness, the other continually roasted and parch'd by the Sun-beams. And it is reasonable to think, that this circular Motion is as necessary to most other Planetary Bodies, as it is to the Earth. As for the fix'd Stars, if they be Sun-like Bodies, it is probable also each of them moves circularly upon its own *Axes* as the Sun doth. But what necessity there is of such a Motion, for want of understanding the Nature of those Bodies, I must confess my self not yet to comprehend; tho' that it is very great I doubt not, both for themselves, and for the Bodies about them.

First, For the Celestial or Heavenly Bodies, the Equability and Constancy of their Motions, the certainty of their Periods and Revolutions, the conveniency of their Order and Situations, argue them to be ordain'd and govern'd by Wisdom and Understanding; yea, so much Wisdom as Man cannot easily fathom or comprehend: For we see by how much the *Hypotheses* of Astronomers are more simple and conformable to Reason, by so much do they give a better account of the Heavenly Motions. It is reported of *Alphonsus* King of *Arragon*, I know not whether truly, that when he saw and consider'd the many *Eccentricks*, *Epicycles*, *Epicycles* upon *Epicycles*, *Librations*, and contrariety of Motions, which were requisite in the old *Hypotheses* to give an account of the *Celesti al*

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tial Phænomena, he ſhould preſume blaſphemouſly to ſay, that the Univerſe was a bungling Piece: and that if he had been of God's Counſel, he could have directed him to have made it better. A Speech as raſh and ignorant, as daring and prophane.

For it was nothing but ignorance of the true Proceſs of Nature that induced the Contrivers of that *Hypotheſis* to invent ſuch abſurd Suppoſitions, and him to accept them for true, and attribute them to the great Author of the Heavenly Motions. For in the New *Hypotheſis* of the modern Aſtronomers, we ſee moſt of thoſe Abſurdities and Irregularities rectify'd and remov'd, and I doubt not but they would all vaniſh, could we certainly diſcover the true Method and Proceſs of Nature in thoſe Revolutions: For ſeeing in thoſe Works of Nature which we converſe with, we conſtantly find thoſe Axioms true, *Natura non facit circuitus*, Nature doth not fetch a Compaſs when it may proceed in a ſtreight Line; and *Natura nec abundat in ſuperfluis, nec deficit in neceſſariis*, Nature abounds not in what is ſuperfluous, neither is deficient in what is neceſſary: We may alſo rationally conclude concerning the Heavenly Bodies, ſeeing there is ſo much exactneſs obſerv'd in the time of their motions, that they punctually come about in the ſame periods to the hundredth part of a Minute, as may beyond Exception be demonſtrated by comparing their Revolutions, ſurely there is alſo us'd the moſt ſimple, facile, and convenient way for the

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the performance of them. Among these Heavenly Bodies,

First, the *Sun*, a vast Globe of Fire, esteem'd by the ancienter and most modest computation above 160 times bigger than the Earth, the very Life of this inferiour World, without whose salutary and vivifick Beams all Motion, both Animal, Vital and Natural, would speedily cease, and nothing be left here below but Darkness and Death: All Plants and Animals must needs in a very short time be not only mortified, but together with the surface of Land and Water frozen as hard as a Flint or Adamant: So that of all the Creatures of the World, the ancient Heathen had most reason to worship him as a God, tho' no true reason; because he was but a Creature, and not God: And we Christians, to think that the Service of the Animals that live upon the Earth, and principally Man, was one end of his Creation; seeing without him there could no such things have been. This *Sun*, I say, according to the old *Hypothesis*, whirl'd round about the Earth daily with incredible celerity, making Night and Day by his rising and setting; Winter and Summer, by his access to the several Tropicks, creating such a grateful variety of Seasons, enlightning all parts of the Earth by his Beams, and cherishing them by his Heat, situate and mov'd so in respect of this sublunary World, (and it's likely also in respect of all the Planets about him) that Art and Counsel could not have design'd either to have placed him better,

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or mov'd him more conveniently for the Service thereof, as I could easily make appear by the Inconveniencies that would follow upon the supposition of any other situation and motion, shews forth the great Wisdom of him who so disposd and mov'd him.

Secondly, The *Moon*, a Body in all probability somewhat like the Earth we live upon, by its constant and regular Motion helps us to divide our time, reflects the Sun-beams to us, and so by illuminating the Air, takes away in some measure the disconsolate darkness of our Winter Nights, procures or at least regulates the Fluxes and Refluxes of the Sea, whereby the Water is kept in constant Motion, and preserv'd from Putrefaction, and so render'd more salutary for the maintenance of its Breed, and useful and serviceable for Man's convenience of Fishing and Navigation; not to mention the great influence it is suppos'd to have upon all moist Bodies, and the growth and encrease of Vegetables and Animals: Men generally observing the Age of the *Moon* in the planting of all kinds of Trees, sowing of Grain, grafting and inoculating, and pruning of Fruit-Trees, gathering of Fruit, cutting of Corn or Grass; and thence also making Prognosticks of Weather, because such Observations seems to me uncertain. Did this *Luminary* serve to nō other ends and uses, as I am perswaded it doth many, especially to maintain the Creatures which in all likelihood breed and inhabit there, for which I refer you to the ingenious Treatises written by Bishop *Wilkins* and Monsieur

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Monſieur *Fontenelle* on that Subject, yet theſe were enough to evince it to be the Effect and Product of Divine Wiſdom and Power.

Thirdly, As for the reſt of the *Planets*; beſides their particular Uſes, which are to us unknown, or meerly conjectural, their Courſes and Revolutions, their Stations and Retrogradations, obſerv'd conſtantly ſo many Ages together in moſt certain and determinate periods of time, do ſufficiently demonſtrate that their Motions are inſtituted and govern'd by Counſel, Wiſdom and Underſtanding.

Fourthly, The like may be ſaid of the *fix'd Stars*, whoſe Motions are regular, equal and conſtant. So that we ſee nothing in the Heavens which argues Chance, Vanity or Error; but on the contrary, Rule, Order, and Conſtancy; the Effects and Arguments of Wiſdom: Wherefore, as *Cicero* excellently concludes, *Cœleſtem ergo admirabilem ordinem, incredibilemque conſtantiam, ex qua converſatio & ſalus omnium omnis oritur, qui vacare mente putat, nè ipſe mentis expers habendus eſt:* 'Wherefore whoſoever thinketh that the admirable Order and 'incredible Conſtancy of the Heavenly Bodies 'and their Motions, whereupon the Preſervation and Welfare of all things doth depend, is 'not govern'd by Mind and Underſtanding, he 'himſelf is to be accounted void thereof. And 'again, Shall we (ſaith he) when we ſee an 'Artificial Engine, as a Sphere or Dyal, or 'the like, at firſt ſight acknowledge, that it is 'a Work of Reaſon and Art? *Cum autem impetum*

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tum cœli, admirabili tum celeritate moveri vertique videamus constantissimè conficientem vicissitudines anniversarias, cum summâ Salute & Conservatione rerum omnium, dubitare quin ea non solum ratione fiant, sed excellenti quâdam Divinâque ratione : ‘ And can we, when we ‘ see the force of the Heavens mov'd and ‘ whirl'd about with admirable Celerity, most ‘ constantly finishing its anniversary Vicissi- ‘ tudes, to the eminent Welfare and Preser- ‘ vation of all things, doubt at all that these ‘ things are perform'd not only by Reason, but ‘ by a certain excellent and divine Reason?

To these things I shall add an Observation which I must confess my self to have borrow'd of the honourable Person more than once mention'd already, that even the *Eclipses* of the *Sun* and *Moon*, though they be frightful Things to the superstitious Vulgar, and of ill Influence on Mankind, if we may believe the no less superstitious Astrologers, yet to knowing Men, that can skilfully apply them, they are of great use, and such as common Heads could never have imagin'd: since not only they may on divers Occasions help to settle *Chronology*, and rectifie the Mistakes of *Historians* that writ many Ages ago; but which is, though a less Wonder, yet of greater Utility, they are (as things yet stand) necessary to define with competent certainty, the Longitude of places or points on the Terraqueous Globe, which is a thing of very great moment not only to *Geography*, but to the most useful and important

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tant Art of *Navigation*. To which may be added, which I shall hereafter mention, that they serve to demonstrate the spherical roundness of the Earth. So that I may well conclude with the Psalmist, *Psal.* 19. 1. *The Heavens declare the Glory of God, and the Firmament sheweth his handy-work.*

Of Terrestrial and Inanimate Simple Bodies.

I come now to consider the Terrestrial Bodies; I shall say nothing of the whole Body of the Earth in general, because I reserve that as one of the Particulars I shall more carefully and curiously examine.

Terrestrial Bodies, according to our method before propounded, are either *inanimate* or *animate*, and the *inanimate* either *simple* or *mixt*: *Simple*, as the four Elements, *Fire*, *Water*, *Earth* and *Air*; I call these *Elements* in compliance (as I said before) with the vulgarly-receiv'd Opinion; not that I think them to be the Principles or component Ingredients of all other sublunary Bodies: I might call them the four great Aggregates of Bodies of the same Species, or four sorts of Bodies, of which there are great Aggregates. These, notwithstanding they are endued with contrary Qualities, and are continually encroaching one upon another, yet they are so balanc'd, and kept in such an *æquilibrium*, that neither prevaileth over other, but what one gets in one place it loseth in another.

First, *Fire* cherisheth and reviveth by its heat, without which all things would be tor-

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Pid and without Motion, nay, without Fire no Life, it being the vital Flame residing in the Blood that keeps the bodily Machine in motion, and renders it a fit Organ for the Soul to work by. The Uses of Fire (I do not here speak of the Peripateticks Elementary Fire in the Concave of the Moon, which is but a meer Figment, but our ordinary Culinary) are in a manner infinite for dressing and preparing of Victuals, bak'd, boil'd and roast; for melting and refining of Metals and Minerals; for the Fusion of Glass, [a Material whose Uses are so many, that it is not easie to enumerate them, it serving us to make Windows for our Houses, Drinking-Vessels, Vessels to contain and preserve all sorts of fermented Liquors, distill'd Waters, Spirits, Oils, Extracts, and other Chymical Preparations, as also Vessels to distil and prepare them in; for Looking-glasses, Spectacles, Microscopes and Telescopes, whereby our Sight is not only reliev'd, but wonderfully assisted to make rare Discoveries] for making all sorts of Instruments for Husbandry, mechanick Arts and Trade, all sorts of Arms or Weapons of War defensive and offensive; for fulminating Engines; for burning of Lime, baking of Bricks, Tiles, and all sorts of Potters Vessels or Earthern Ware; for casting and forging Metaline Vessels and Utensils; for Distillations, and all Chymical Operations hinted before in the use of Glass; for affording us Lights for any Work or Exercise in Winter Nights; for digging in Mines and dark Caverns; And finally by its comfortable warmth

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ſecuring us from the injuries of Cold, or relieving when we have been bitten and benum'd with it. A Subject or Utenſil of ſo various and inexplicable uſe, who could have invented and formed, but an infinitely wiſe and powerful Efficient?

Secondly, The *Air* ſerves us and all Animals to breath in, containing the Fewel of that vital Flame we ſpeak of, without which it would ſpeedily languiſh and go out. So neceſſary it is for us and other Land-Animals, that without the uſe of it we could live but very few Minutes: Nay, Fiſhes and other Water-Animals cannot abide without the uſe of it. For if you put Fiſh into a Veſſel of a narrow Mouth full of Water, they will live and ſwim there, not only Days and Months, but even Years. But if with your Hand or any other cover you ſtop the Veſſel ſo as wholly to exclude the Air, or interrupt its Communication with the Water, they will ſuddenly be ſuffocated; as *Rondeletius* affims he often experimented: If you fill not the Veſſel up to the top, but leave ſome ſpace empty for the Air to take up, and then clap your hand upon the Mouth of the Veſſel, the Fiſhes will preſently contend which ſhall get upermoſt in the Water, that ſo they may enjoy the open Air; which I have alſo obſerv'd them to do in a Pool of Water that hath been almoſt dry in the Summer-time, becauſe the Air that inſinuated it ſelf into the Water did not ſuffice them for Reſpiration. Neither is it leſs ne-

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ceſſary for Inſects than it is for other Animals, but rather more, theſe having more Air-Veſſels for their Bulk by far than they, there being many Orifices on each ſide their Bodies for the Admiſſion of Air, which if you ſtop with Oil or Honey, the Inſect preſently dies, and revives no more. This was an Obſervation of the Antients, though the reaſon of it they did not underſtand (*Oleo illito Inſecta omnia exanimantur.* Plin.) which was nothing but the intercluding of the Air; for tho' you put Oil upon them, if you put it not upon or obſtruct thoſe Orifices therewith, whereby they draw the Air, they ſuffer nothing: if you obſtruct only ſome, and not others, the parts which are near and ſupplied with Air: from thence are by and by convulſed and ſhortly relaxed and deprived of Motion, the reſt that were untouch'd ſtill retaining it. Nay, more than all this, Plants themſelves have a kind of Reſpiration, being furniſh'd with Plenty of Veſſels for the derivation of Air to all their Parts, as hath been obſerv'd, nay, firſt diſcover'd, by that great and curious Naturaliſt *Malpighius*. Another uſe of the Air is to ſuſtain the Flight of Birds and Inſects: Moreover by its gravity it raiſes the Water in Pumps, Siphons and other Engines, and performs all thoſe feats which former Philoſophers through ignorance of the Efficient Cauſe attributed to a Final, namely, Natures abhorrence of a Vacuity or empty ſpace. The elaſtick or expanſive Faculty of the Air, whereby it dilates it ſelf, when compreſſed, (indeed

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(indeed this lower Region of it, by reason of the weight of the superincumbent, is always in a compressed state) hath been made use of in the common Weather-glasses, in Wind-guns, and in several ingenious Water-Works, and doubtless hath a great Interest in many natural Effects and Operations.

Against what we have said of the necessity of the Air for the maintenance of the Vital Flame, it may be objected, That the *Fœtus* in the Womb lives; its Heart pulses, and its Blood circulates; and yet it draws in no Air, neither hath the Air any access to it. To which I answer, That it doth receive Air, so much as is sufficient for it in its present State, from the maternal Blood by the *Placenta uterina*, or the *Cotyledons*. This Opinion generally propounded, *viz.* That the Respiration of the Dam did serve the *Fœtus* also, or supply sufficient Air to it, I have met with in Books, but the explicit Notion of it I owe to my Learned and Worthy Friend Dr. *Edward Hulse*, which comparing with mine own Anatomical Observations, I found so consonant to Reason, and highly probable, that I could not but yield a firm Assent to it. I say then, That the chief use of the Circulation of the Blood through the *Cotyledones* of a Calf in the Womb, (which I have often dissected) and by Analogy thro' the *Placenta uterina* in an Humane *Fœtus*, seems to be the impregnation of the Blood with Air, for the feeding of the *vital Flame*. For if it were only for Nutrition, what need of two such great Arte-

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ries to convey the Blood thither? It would (one might rationally think) be more likely, that as in the *Abdomen* of every Animal, so here there should have been some lacteal Veins form'd, beginning from the *Placenta* or *Cotyledons*, which concuring in one common *ductus*, should at last empty themselves into the *Vena cava*. Secondly, I have observed in a Calf, the Umbilical Vessels to terminate in certain Bodies divided into a multitude of carneous *papillæ*, as I may so call them, which are receiv'd into so many Sockets of the *Cotiledons* growing on the Womb; which carneous *papillæ*, may without force or laceration be drawn out of those Sockets. Now these *papillæ* do well resemble the *Aristæ* or *radii* of a Fishes Gills, and very probably have the same use to take in the Air. So that the maternal Blood which flows to the *Cotyledons*, and encircles these *papillæ*, communicates by them to the Blood of the *Fœtus*, the Air wherewith it self is impregnate; as the Water flowing about the carneous *radii* of the Fishes Gills doth the Air that is lodg'd therein to them. Thirdly, That the maternal Blood flows most copiously to the *Placenta uterina* in Women, is manifest from the great Hemorrhagy that succeeds the separation thereof at the Birth. Fourthly, After the Stomach and Intestines, are form'd, the *Fœtus* seems to take in its whole nourishment by the Mouth; there being always found in the Stomach of a Calf, plenty of the Liquor contain'd in the *Amnios* wherein he swims, and *fæces* in his Intestines, and abundance

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dance of Urine in the *Allantoides*. So that the *Fœtus* in the Womb doth live as it were the life of a Fish. Lastly, Why else should there be such an instant necessity of Respiration so soon as ever the *Fœtus* is fallen off from the Womb

I know that if the *Fœtus* be taken out of the Womb inclos'd in the Secundines, it will continue to live, and the Blood to circulate for a considerable time, as Dr. *Harvey* observes. The reason whereof I conceive to be, because the Blood still circulates through the *Cotyledons* or *Placenta*, which are now expos'd to the open Air, and so from thence receives sufficient supplies thereof, to continue its gentle Motion, and feed the vital Flame. But when upon exclusion of the Young the Umbilical Vessels are broken, and no more Air is receiv'd that way, the Plastick Nature, to preserve the Life of the Animal, speedily raises the Lungs, and draws into them Air in great abundance, which causes a sudden and mighty accension in the Blood; to the maintenance whereof a far greater quantity of Air is requisite, than would serve to feed the mild and languid Flame before.

This way we may give a facile and very probable Account of it, to wit, because receiving no more Communications of Air from its Dam or Mother, it must needs have a speedy supply from without, or else extinguish and die for want of it; being not able to live longer

er without Air at its first Birth, than it can do afterward.

Upon this occasion give me leave to discourse a little concerning the Air's insinuating it self into the Water. I say therefore, That the Air, at least that part of it which is the Aliment of Fire, and Fewel of the vital Flame in Animals, easily penetrates the Body of Water expos'd to it, and diffuseth it self through every part of it. Hence it is that we find Fish in subterraneous Rivers, and fossil Fish in the Earth it self; which can no more live without Air there than in the open Waters: Hence the Miners, when they come once at Water, are out of all danger of Damps. You'll say, How gets the Air into the Water in Subterraneous Rivers, and into the Earth to the fossil Fishes? I answer, The same way that the Water doth: which I suppose to be by its upper Superficies; the Water descending by Pores and Passages that there it finds into Chinks and Veins, and a by confluence of many of them by degrees swelling into a Stream, the Air accompanies and follows it by a constant succession. As for fossil Fishes, some make their way into the Earth up the Veins of Water opening into the Banks of Rivers, where they lie till they grow so great that they cannot return: In which Veins they find Air enough to serve their turn, needing not much by reason that they lie still, and move but little. Others in times of Floods are left in the Meadows, and with the Water sink into the Earth

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at ſome Holes and Pores that the Water finds or makes, by which alſo they are ſupplied with Air. The reaſon why the Miners are out of danger of Damps when they come to Water, I conceive is, becauſe then preſently the Air that ſtagnated in the Shaft ſinks into the Water, and freſh Air deſcends and ſucceeds, and ſo there is a circulation; in the ſame manner as by the ſinking of an Air-ſhaft the Air hath liberty to circulate, and carry out the Steams both of the Miners Breath and the Damps, which would otherwiſe ſtagnate there. Indeed, though there were no Damps, yet the nitrous part of the Air being ſpent and conſum'd by the breathing of the Miners, the remaining part would be render'd altogether unfit for Reſpiration, unleſs new and freſh Air could ſucceed.

And here methinks appears a Neceſſity of bringing in the Agency of ſome Super-intendent intelligent Being, be it a *Plaſtick Nature*, or what you will. For what elſe ſhould put the Diaphragm, and all the Muſcles ſerving to Reſpiration, in motion all of a ſudden ſo ſoon as ever the *Fœtus* is brought forth? Why could they not have reſted as well as they did in the Womb? What aileth them that they muſt needs beſtir themſelves to get in Air to maintain the Creatures Life? Why could they not patiently ſuffer it to die? That the Air of it ſelf could not ruſh in, is clear; for that on the contrary there is requir'd ſome force to remove the incumbent Air, and make room for the External to enter. You will ſay, the Spirits do at this

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time flow to the Organs of Respiration, the Diaphragm and other Muscles which concur to that Action, and move them. But what rouses the Spirits which were quiescent during the continuance of the *Fœtus* in the Womb? Here is no appearing Impellent but the external Air, the Body suffering no change but of Place, out of its close and warm Prison into the open and cool Air. But how or why that should have such an influence upon the Spirits, as to drive them into those Muscles effectively, I am not subtil enough to discern. As for the Respiration of the Chick in the Egg, I suppose the Air not only to be included in the White, but also to be supply'd through the Shell and Membranes.

Thirdly, *Water* is one part, and that not the least of our Sustenance, and that affords the greatest share of Matter in all Productions; being not (as it exists in the World) a simple and unmix'd Body, but containing in it the Principles or minute component Particles of all Bodies. To speak nothing of those inferior Uses of Washing and Bathing, dressing and preparing Victuals. But if we shall consider the great *Concepticula* and Congregations of Water, and the distribution of it all over the dry Land in Springs and Rivers, there will occur abundant Arguments of Wisdom and Understanding. The Sea, what infinite Variety of Fishes doth it nourish! *Psal.* 104. 25. In the Verse next to my Text; *The Earth is full of thy Riches: So is this great and wide Sea, wherein are things creeping*

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creeping innumerable, both small and great Beasts, &c. How doth it exactly compose it self to a level or equal Superficies, and with the Earth make up one Spherical Roundness? How doth it constantly observe its Ebbs and Flows, its Spring and Neps-Tides, and still retain its Saltness so convenient for the Maintenance of its Inhabitants, serving also the Uses of Man for Navigation, and the Convenience of Carriage? That it should be defined by Shores and Strands and Limits, I mean at first, when it was natural to it to overflow and stand above the Earth. All these Particulars declare abundance of Wisdom in their primitive Constitution. This last the Psalmist takes notice of in the 6th, 7th, 8th, and 9th Verses of this *Psalm.* Speaking of the Earth at the first Creation, he saith, *Thou coveredst it with the Deep as with a Garment, the Waters stood above the Mountains. At thy Rebuke they fled, at the Voice of thy Thunder they hasted away (the Mountains ascend, the Valleys descend) unto the place thou hast prepared for them. Thou hast set a bound that they may not pass over: That they turn not again to cover the Earth.* But what need was there (may some say) that the Sea should be made so large, that its *Superficies* should equal if not exceed that of the dry Land? Where is the Wisdom of the Creator, in making so much useless Sea, and so little dry Land, which would have been far more beneficial and serviceable to Mankind? Might not at least half the Sea have been spar'd, and added to the Land, for the Entertainment

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and Maintenance of Men, who by their continual striving and fighting to enlarge their Bounds, and encroaching upon one another, seem to be straitned for want of Room.

To this Objection against the Wisdom of God in thus dividing *Sea* and *Land*, Mr. *Keil* in his *Examination of Dr.* Burnet's *Theory of the Earth*, p. 92, 93. thus answers, *This as most other of the Atheist's Arguments, proceeds from a deep Ignorance of Natural Philosophy. For if there were but half the Sea that now is, there would be also but half the quantity of Vapours, and consequently we could have but half so many Rivers as now there are to supply all the dry Land we have at present, and half as much more. For the quantity of Vapours which are rais'd, bears a proportion to the Surface whence they are rais'd, as well as to the Heat which rais'd them. The wise Creator therefore did so prudently order it, that the Sea should be large enough to supply Vapours sufficient for all the Land, which it would not do if it were less than now it is.*

But against this it may be objected, Why should not all the Vapours which are rais'd out of the Sea fall down again into it by Rain? Is there not as much reason that the Vapours which are exhaled out of the Earth should be carried down to the Sea, as that those raised out of the Sea be brought up upon the dry Land? If some by Winds be driven from the Sea up Land, others by the same cause will be blown down from Land to Sea, and so balancing one another, they will in sum fall equally

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qually upon Sea and Land; and consequently the Sea contribute nothing to the watering of the Earth, or the maintenance of Rivers.

To which I answer, That as to the watering of the Earth there needs no Supply from the Sea, there being sufficient Water exhaled out of it self to do that; there is no more return'd upon it by Rain so as to rest upon it, than an equivalent Quantity to what was rais'd out of it.

But the Rivers must be supplied otherways. Our Opinion is, That they have their Supply from Rain and Vapours. The Question is, Whence these Vapours are brought? We answer, From the Sea. But what brings them up from the Sea? I answer, The Winds: And so I am arriv'd at the main Difficulty. Why should not the Winds carry them that are exhaled out of the *Earth*, down to the *Sea*, as well as bring them up upon the Earth, which are rais'd from the Sea? Or which is all one, why should not the Winds blow indifferently from Sea and Land? To which I answer, That I must needs acknowledge my self not to comprehend the Reason hereof. God is truly said, *Psal.* 135. 7. *To bring the Wind out of his Treasures.* But the Matter of Fact is most certain, *viz.* that the Winds do bring abundantly more Vapours up from the Sea than they carry down thither.

First, because otherwise there can no Account be given of *Floods*. It is clear, that Floods with us proceed from Rain; and it is often a vast Quantity of Water they carry down

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to the Sea. Whence come those Vapours which supply all this Water? I hope those who bring up Springs and Rivers from the great *Abyss*, will not bring those Vapours, which unite into Drops and descend in Rain from thence too. Should they rise from the dry Land only, they would soon render it dry indeed; more parch'd than the Desarts of *Libya*. We should quickly come to an end of Floods, and of Rain too, if nothing were return'd from the Sea again; not to mention that the Sea must needs in such a case overflow its Shores, and enlarge its Bounds.

But this way there is an easy Account to be given. It is clear, that the Sun doth exhale Vapours both from Sea and Land; and that the Superficies of Sea and Land is sufficient to yield Vapours for Rain, Rivers and Floods, when heated to such a degree as the Sun heats it: So that there wants only Wind to bring up so great a proportion of Vapours from the Sea as may afford Water for the Floods; that is, so much as is return'd back again to the Sea.

Some may perchance demand, To What purpose serve the Floods? What use is there of them? I answer, To return back to the Sea the surplusage of Water after the Earth is sated with Rain. It may be further ask'd, What need more Rain be poured upon the Earth than is sufficient to water it? I reply, That the Rain brings down from the Mountains and higher Grounds a great quantity of Earth, and in times of Floods spreads it upon the Meadows and Levels, rendering them thereby so fruitful as to stand

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ſtand in need of no culture or manuring. So we ſee the Land of *Egypt* owes its great Fertility to the annual overflowing of the River *Nilus*: and it's likely the Countries bordering upon the River of *Ganges* may receive the like benefit by the overflowing thereof. Moreover, all Rain-water contains in it a copious Sediment of Terreſtrial Matter, which by ſtanding it precipitates, and is not a ſimple Elementary Water. This Terreſtrial Matter ſerves for the nouriſhment of Plants, and not the Water it ſelf, which is but a Vehicle to derive this Nutriment to all the parts of the Plant: and therefore the more Rain, the more of this Nutritious Matter may be precipitated upon the Earth, and ſo the Earth render'd more fruitful. Beſides all this, its not unlikely, that the Rain-water may be endu'd with ſome vegetating or prolifick Vertue, deriv'd from ſome Saline or Oleoſe Particles it contains: For we ſee that Aquatick Plants, which grow in the very Water, do not thrive and flouriſh in dry Summers, when they are not alſo water'd with the Dew of Heaven.

Secondly, Another Argument to prove, that the Winds bring up more Vapours from the Sea than they carry down thither, is, Becauſe the Winds do more frequently blow from the Sea than to the Sea. This appears from the Trees which grow on and near the Sea-ſhores all along the Weſtern Coaſt of *England*, whoſe Heads and Boughs I have obſerv'd to run out far to Landward, but toward the Sea to be ſo ſnub'd by the

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Winds, as if their Boughs and Leaves had been par'd or ſhaven off on that ſide.

It is alſo obſerv'd that the Weſtern Wind, which is the moſt violent and boiſterous of all with us in *England*, which comes from off the great *Atlantick* Ocean, is of longeſt continuance. *Julius Cæſar*, in his 5th Book of *Commentaries de bello Gallico*, ſaith of it, *Magnam partem omnis temporis in his locis fluere conſuevit*; it is wont to blow in theſe quarters a great part of the whole Year. Which Obſervation holds true at this day, the Wind lying in that corner at leaſt three quarters of the Year.

Since this Motion of the Winds is conſtant, there is doubtleſs a conſtant and ſetled Cauſe of it, which deſerves to be enquir'd into and ſearch'd out by the Study and Endeavours of the moſt ſagacious Naturaliſts. But however the Wind be rais'd, it may more eaſily blow from Sea to Land, than from Land to Sea, becauſe the Superficies of the Sea being even or level, there is nothing to ſtop its Courſe; but on the Land there are not only Woods, but Mountains to hinder and divert it.

Having my ſelf ſeen ſo much of the bottom of the Sea round about the Coaſts of *England*, and a great part of the *Low Countries*, of *Italy* and *Sicily*, I muſt needs adhere to what I deliver'd, That where the bottom of the Sea is not Rocky, but Earth, Owze or Sand, and that is incomparably the greateſt part of it, it is by the Motion of the Waters, ſo far as the Reciprocation of the Sea extends to the bottom, brought

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to a level; and if it ſhould be now unequal, would in time be level'd again. By level I do not mean ſo as to have no declivity (for the Reciprocation preſerves that, the Flood hindring the conſtant carrying down of the bottom) but only to have an equal and uniform deſcent from the Shores to the Deeps. Now all thoſe relations of Urinators belong only to thoſe places where they have dived, which are always rocky; for there is no reaſon why they ſhould dive where the bottom is level and ſandy. That the Motion of the Water deſcends to a good depth, I prove from thoſe Plants that grow deepeſt in the Sea, becauſe they all generally grow flat in manner of a Fan, and not with branches on all ſides like Trees; which is ſo contriv'd by the providence of Nature, for that the edges of them do in that poſture with moſt eaſe cut the Water flowing to and fro; and ſhould the flat ſide be objected to the ſtream, it would ſoon be turn'd edge-wiſe by the force of it, becauſe in that ſite it doth leaſt reſiſt the Motion of the Water: whereas did the Branches of theſe Plants grow round, they would be thrown backward and forward every Tide. Nay, not only the Herbaceous and Woody Submarine Plants, but alſo the * *Lithophyta* themſelves affect this manner of growing, as I have obſerv'd in various kinds of *Corals* and *Pori*. Hence I ſuſpect all thoſe Relations concerning Trees growing at the bottom of the Sea, and bringing forth Fruit there: and as for the *Maldiva Nut*, till better Information, I adhere

* Stone-Plants.

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to *Garcias*'s Opinion, which may be seen in *Clusius*. Further I do believe, that in the great depths of the Sea there grow no Plants at all, the bottom being too remote from the external Air, which though it may pierce the Water so low, yet I doubt whether in quantity sufficient for the Vegetation of Plants: Nay, we are told that in those deep and bottomless Seas there are no Fish at all; yet not because there are no Plants or Insects to feed them, for that they can live upon Water alone, *Rondeletius*'s Experiment about keeping them in a Glass doth undeniably prove, but because their Spawn would be lost in those *Seas*, the bottom being too cold for it to quicken there; or rather because being lighter than the Water, there, it would not sink to the bottom, but be buoy'd up by it, and carried away to the Shallows.

Again, The great use and convenience, the beauty and variety of so many Springs and Fountains, so many Brooks and Rivers, so many Lakes and standing Pools of Water, and these so scatter'd and dispers'd all the Earth over, that no great part of it is destitute of them, without which it must, without a supply otherways, be desolate and void of Inhabitants; afford abundant Arguments of Wisdom and Counsel. That Springs should break forth on the sides of Mountains most remote from the Sea. That there should way be made for Rivers thro' Straits and Rocks, and subterraneous Vaults, so that one would think that Nature had cut a way on purpose to derive the Water, which else would

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would overflow and drown whole Countries. That the Water passing thro' the Veins of the Earth, should be rendred fresh and potable, which it cannot be by any percolations we can make, but the saline Particles will pass through a tenfold Filtre. That in some places there should spring forth Metallick and Mineral Waters, and hot Baths, and these so constant and permanent for many Ages; so convenient for divers Medicinal Intentions and Uses, the Causes of which things, or the Means and Methods by which they are perform'd, have not been as yet certainly discover'd; only in general *Pliny*'s Remark may be true, *Tales sunt aquæ, qualis terra per quam fluunt.* Hence they are Cold, Hot, Sweet, Stinking, Purgative, Diuretick or Ferrugineous, Saline, Petrefying, Bituminose, Venenose, and of other qualities.

Lastly, The *Earth*, which is the Basis and Support of all Animals and Plants, and affords them the hard and solid part of their Bodies, yielding us Food and Sustenance, and partly also Clothing; for I do not think that Water supplies Man and other Animals, or even Plants themselves, with their nourishment, but serves chiefly for a Vehicle to the alimentary Particles; to convey and distribute them to the several parts of the Body. Water, as it exists in the World, is not a simple unmix'd Body, but contains the terrestrial component Parts of the Bodies of Animals and Plants: Simple Elementary Water nourishes not at all. How variously is the Surface of this Earth distinguish'd into

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Hills, and Valleys, and Plains, and high Mountains, affording pleasant Prospects? How curiously cloath'd and adorn'd with the grateful verdure of Herbs and stately Trees, either dispers'd and scatter'd singly, or as it were assembled in Woods and Groves, and all these beautified and illustrated with elegant Flowers and Fruits, *quorum omnium incredibilis multitudo, insatiabili varietate distinguitur*, as *Tully* saith. This also shews forth to them that consider it, both the Power and Wisdom of God: So that we may conclude with *Solomon*, *Prov.* 3. 19. *The Lord by Wisdom hath founded the Earth, by Understanding hath he establish'd the Heavens.*

But now, if we pass from Simple to Mix'd Bodies, we shall still find more matter of Admiration, and Argument of Wisdom. Of these we shall first consider those they call imperfectly Mix'd, or *Meteors.*

Of Meteors.

As first of all *Rain*, which is nothing else but Water by the heat of the Sun divided into very small invisible Parts, ascending in the Air, till encountring the Cold, it be by degrees condens'd into Clouds, and descends in Drops; this, though it be exhaled from the Salt Sea, yet by this Natural Distillation is render'd fresh and potable, which our Artificial Distillations have hitherto been hardly able to effect; notwithstanding the eminent use it would be of to Navigators, and the Rewards promis'd to those that should

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ſhould reſolve that Problem of diſtilling freſh Water out of Salt. That the Clouds ſhould be ſo carried about by the Winds, as to be almoſt equally diſpers'd and diſtributed, no part of the Earth wanting convenient Showers, unleſs when it pleaſeth God for the puniſhment of a Nation to with-hold Rain by a ſpecial Interpoſition of his Providence; or if any Land wants Rain, they have a ſupply ſome other way; as the Land of *Egypt*, though there ſeldom falls any Rain there, yet hath abundant Recompence made it by the annual overflowing of the River. This Diſtribution of the Clouds and Rain is to me (I ſay) a great Argument of Providence and Divine Diſpoſition; for elſe I do not ſee but why there might be in ſome Lands continual ſucceſſive Droughts for many Years, till they were quite depopulated; in others as laſting Rains, till they were overflown and drown'd; and theſe, if the Clouds mov'd caſually, often happening; whereas ſince the ancient'ſt Records of Hiſtory we do not read or hear of any ſuch Droughts or Inundations, unleſs perhaps that of *Cyprus*, wherein there fell no Rain there for Thirty-ſix Years, till the Iſland was almoſt quite deſerted, in the Reign of *Conſtantine*; which doubtleſs fell not out without the wiſe diſpoſition of Providence, for great and weighty Reaſons.

Again, If we conſider the manner of the Rain's deſcent, diſtilling down gradually and by drops, which is moſt convenient for the watering of the Earth; whereas if it ſhould fall down

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in a continual Stream like a River, it would gall the Ground, wash away Plants by the Roots, overthrow Houses, and greatly incommode, if not suffocate Animals: If, I say, we consider these things and many more that might be added, we might in this respect also cry out with the Apostle, *O the depth of the Riches both of the Wisdom and Knowledge of God!*

Secondly, Another Meteor is the *Wind*; which how many Uses it doth serve to, is not easie to enumerate, but many it doth, *viz.* to ventilate and break the Air, and dissipate noisom and contagious Vapours, which otherwise stagnating, might occasion many Diseases in Animals; and therefore it is an Observation concerning our Native Country, *Anglia ventosa, si non ventosa venenosa:* To transfer the Clouds from place to place, for the more commodious watering of the Earth. To temper the excesses of the Heat, as they find, who in *Brasil*, *New Spain*, the Neighbouring Islands, and other the like Countries near the Equator, reap the benefit of the Breezes. To fill the Sails of Ships, and carry them on their Voyages to remote Countries; which of what eminent advantage it is to Mankind, for the procuring and continuing of Trade and mutual Commerce between the most distant Nations, the illustrating every corner of the Earth, and the perfecting Geography and Natural History, is apparent to every Man. That the Monsoons and Trade-winds should be so constant and periodical even to the 30th Degree of Latitude all round the Globe, and

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and that they ſhould ſo ſeldom tranſgreſs or fall ſhort of thoſe bounds, is a Subject worthy of the Thoughts of the greateſt Philoſophers. To this may be added the driving about of Windmills for grinding of Corn, making of Oil, draining of Pools, raiſing of Water, ſawing of Wood, fulling of Cloth, *&c.* That it ſhould ſeldom or never be ſo violent and boiſterous, as to overturn Houſes; yea, whole Cities; to tear up Trees by the Roots, and proſtrate Woods; to drive the Sea over the lower Countries; as, were it the effect of Chance, or mere natural Cauſes not moderated by a ſuperiour Power, it would in all likelihood often do. Hurricanes, Spouts, and Inundations would be more frequent than they are. All theſe things declare the Wiſdom and Goodneſs of Him *who bringeth the Wind out of his Treaſures.*

Of Inanimate Mix'd Bodies.

I proceed now to ſuch inanimate Bodies as are called *Perfectè mixta*, perfectly mix'd, improperly enough, they being many of them (for ought I know) as ſimple as thoſe they call Elements. Theſe are *Stones*, *Metals*, *Minerals* and *Salts*.

In *Stones*, which one would think were a neglected *Genus*, what variety? What beauty and elegancy? What conſtancy in their temper and conſiſtency, in their figures and colours? I ſhall ſpeak of firſt ſome notable Qualities wherewith ſome of them are endued; Secondly, The remarkable

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remarkable Uses they are of to us. The Qualities I shall instance in are, First, *Colour*, which in some of them is most lively, sparkling, and beautiful; the *Carbuncle* or *Rubine* shining with red, the *Sapphire* with blue, the *Emerauld* with green, the *Topaz* or *Chrysolyte* of the Ancients with a yellow or Gold-colour, the *Amethyst* as it were tinctur'd with Wine, the *Opal* varying its colours like changeable Taffata, as it is diversly expos'd to the light. Secondly, *Hardness*, wherein some Stones exceed all other Bodies, and among them the *Adamant* all other Stones, being exalted to that degree thereof, that Art in vain endeavours to counterfeit it, the factitious Stones of Chymists in imitation being easily detected by an ordinary Lapidist. Thirdly, *Figure*, many of them shoot into regular Figures, as *Crystal* and bastard *Diamonds* into Hexagonal; others into those that are more elegant and compounded, as those form'd in imitation of the Shells of testaceous Fishes of all sorts, Sharks Teeth and Vertebres, *&c.* If these be originally Stones, or primary Productions of Nature in imitation of Shells and Fishes Bones, and not the Shells and Bones themselves petrified, as we have sometimes thought. Some have a kind of vegetation and resemblance of Plants, as *Corals*, *Pori*, and *Fungites*, which grow upon the Rocks like Shrubs: To which I might add our ordinary *Star-stones* and *Trochites*, which I look upon as a sort of Rock-Plants.

Secondly,

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Secondly, For the Uſes; ſome ſerve for Building, and many ſorts of Veſſels and Utenſils; for Pillars, and Statues, and other carv'd Works in *relieve*, for the Temples, Ornament of Palaces, Portico's, Piazza's, Conduits, *&c.* as Freeſtone and Marble; ſome to burn into Lime, as Chalk and Lime-ſtone; ſome, with the mixture of *Beriglia* or *Kelp*, to make Glaſs, as that the *Venetians* call *Cuogolo*, and common Flints, which ſerve alſo to ſtrike Fire; ſome to cover Houſes, as Slates; ſome for marking, as *Morochthus*, and the fore-mention'd Chalk, which is a πολύχρηστον, ſerving moreover for manuring Land, and ſome Medicinal Uſes; ſome to make Veſſels of which will endure the Fire, as that found in the Country of *Chiavenna* near *Plurs*. To theſe uſeful Stones I might add the *Warming-ſtone*, digg'd in *Cornwal*, which being once well heated at the Fire retains its warmth a great while, and hath been found to give eaſe and relief in ſeveral Pains and Diſeaſes, particularly in that of the internal Hæmorrhoids. I might alſo take notice that ſome Stones are endued with an *Electrical* or attractical Vertue. " My honoured Friend Dr. *Tancred Robinſon*, " in his Manuſcript *Itinerary of Italy*, relates " the many various Figures he obſerv'd natu- " rally delineated and drawn on ſeveral ſorts " of Stones digged up in the Quarries, Caverns " and Rocks, about *Florence*, and other parts " of *Italy*, not only repreſenting Cities, Moun- " tains, Ruins, Clouds, Oriental Characters, " Rivers, Woods, Animals, but alſo ſome " Plants.

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" Plants (as Ivy, Mosses, Maiden-hair, Ferns,
" and such Vegetables as grow in those places)
" so exactly design'd and impress'd upon several
" kinds of Stones, as though some skilful Pain-
" ters or Sculpters had been working upon
" them: The *Doctor* observes also the wonder-
" ful diversity of Shapes and Colours that Oars
" and other Fossils shoot into, resembling al-
" most every thing in Nature, for which it
" seems very difficult to him to assign any
" Cause or Principle; in the *Pyrites* alone he
" believes he himself may have seen at home
" and abroad above a hundred Varieties, and
" yet he confesses he has been but a rude Ob-
" server of them. In the Diaphanous Fossils
" (as Ambers, Crystals, Agates, *&c.*) preserv'd
" in the Cabinets of the great Duke of *Tuscany*,
" Cardinal *Chigi*, *Settali*, *Moscardi* and other
" Repositories or Musæum's of that curious
" Country, he takes notice of the admirable
" diversity of Bodies included and naturally
" imprison'd within them, as Flies, Spiders,
" Frogs, Locusts, Bees, Pismires, Gnats, Gras-
" hoppers, drops of Liquor, Hair, Leaves,
" Rushes, Mos, Seeds, and other Herbage;
" which seem to prove them to have been once
" in a state of Fluidity. The *Bononia* Stone
" digg'd up in the *Appennines* is remarkable for
" its shining quality. The *Amianthus* for its
" incombustibility. The *Oculus Mundi* for its
" Motion and Change of Colour. The *Lapis*
" *Nephriticus*, *Calaminaris*, *Ostiocolla*, *Ætites*,
" *&c.* for their Medicinal Uses.

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I might ſpend much time in the diſcourſing of the moſt ſtrange and unacountable Nature and Powers of the Loadſtone, a ſubject which hath exercis'd the Wits and Pens of the moſt acute and ingenious Philoſophers; and yet the *Hypotheſes* which they have invented to give an account of its admirable *Phænomena* ſeems to me lame and unſatisfactory. What can we ſay of the ſubtlety, activity, and penetrancy of its *effluvia*, which no obſtacle can ſtop or repel, but they will make their way through all ſorts of Bodies, firm and fluid, denſe and rare, heavy and light, pellucid and opake? Nay, they will paſs through a vacuity or empty ſpace, at leaſt devoid of Air and any other ſenſible Body. Its attractive power of Iron was known to the Antients; its verticity and direction to the Poles of the Earth is of later invention; which of how infinite advantage it hath been to theſe two or three laſt Ages, the great improvement of Navigation and advancement of Trade and Commerce by rendring the remoteſt Countries eaſily acceſſible, the noble diſcovery of a vaſt Continent or new World, beſides a multitude of unknown Kingdoms and Iſlands, the reſolving experimentally thoſe antient Problems of the Spherical roundneſs of the Earth; of the being of *Antipodes*, or the Habitableneſs of the *Torrid Zone*, and the rendring the whole Terraqueous Globe circumnavigable, do abundantly demonſtrate; whereas formerly they were wont to coaſt it, and creep along the Shores, ſcarce daring to venture out of the ken of Land when

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when they did, having no other Guide but the *Cynosura* or Pole-Star, and those near it, and in cloudy weather none at all.

As for *Metals*, they are so many ways useful to Mankind, and those Uses so well known to all, that it would be lost labour to say any thing of them: Without the use of these we could have nothing of culture or civility: No Tillage or Agriculture; no Reaping or Mowing; no Plowing, or Digging; no Pruning or Loping; Grafting or Insition; no mechanical Arts or Trades; no Vessels or Utensils of Houshold-stuff; no convenient Houses or Edifices; no Shipping or Navigation. What a kind of barbarous and sordid Life we must necessarily have liv'd, the *Indians* in the Northern part of *America* are a clear demonstration. Only it is remarkable, that those which are of most frequent and necessary use, as Iron, Brass and Lead, are the most common and plentiful: Others that are more rare, may better be spar'd, yet are they thereby qualified to be made the common measure and standard of the value of all other Commodities, and so serve for Coin or Money, to which use they have been imploy'd by all civil Nations in all Ages.

Now of what mighty importance the use of Money is to Mankind, the Learned and Ingenious Dr. *Cockburn* shews us, in the *Second Part* of his *Essays* concerning the *Nature of Christian Faith*, p. 88. Whenever, saith he, the use of Money began, it was an admirable Contrivance for rewarding and encouraging Industry,

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for carring on Trade and Commerce certainly, easily, and speedily, for obliging all to imploy their various Parts and several Capacities for the Common Good, and engaging every one to communicate the Benefit of his particular Labour, without any prejudice to himself. Covetousness indeed, or an inordinate Love of Money, is vicious, and the Root of much Evil, and ought to be remedied; but the use of Money is necessary, and attended with manifold Advantages. Where Money has not yet taken place, where the use of it hath not yet been introduc'd, Arts and Sciences are not cultivated, nor any of those Exercises ply'd, which polite Men's Spirits, and which abate the uneasiness of Life. Men there are brutish and savage, none mind any thing but eating and drinking, and the other acts of Brutal Nature; their Thoughts aspire no higher than meerly to maintain their Life and Breath: Like the Beasts they walk abroad all the day long, and range about from place to place, only to seek their Food. Whatever may be suppos'd to follow if all were acted with great Generosity and true Charity, yet according to the present Temper of Mankind it is absolutely necessary that there be some method and means of Commutation, as that of Money, for rendring all and every one, mutually useful and serviceable.

Now Gold and Silver by their rarity are wonderfully fitted and accommodated for this use of Permutation for all sorts of Commodities, or making Money of: Whereas were they

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as common and easie to come by as Straw or Stubble, Sand or Stones, they would be of no more use for Bartering and Commerce than they.

And here he goes on to shew the wonderful Providence of God, in keeping up the Value of Gold and Silver, notwithstanding the vast quantities which have been digg'd out of the Earth in all Ages; and so continuing them a fit Material to make Money of. For which I refer to the Book.

Of these, Gold is remarkable for its admirable Ductility and Ponderosity, wherein it excels all other Bodies hitherto known. I shall only add concerning Metals, that they do pertinaciously resist all Transmutation; and tho' one would sometimes think they were turn'd into a different substance, yet do they but as it were lurk under a *Larva* or Vizard, and may be reduc'd again into their natural Form and Complexions, in dispite of all the Tortures of Vulcan or corrosive Waters. Note, *That this was written above Thirty Years since, when I thought I had reason to distrust whatever had then been reported or written to affirm the Transmutation of Metals one into another.*

I shall omit the consideration of other Minerals, and of Salts and Earths, because I have nothing to say of their Uses, but only such as refer to Man, which I cannot affirm to have been the sole or primary End of the Formation of them. Indeed, to speak in general of these Terrestrial inanimate Bodies, they having no such organization of Parts as the Bodies of Animals,

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mals, nor any ſo intricate variety of Texture, but that their Production may plauſibly be accounted for by an *Hypotheſis* of Matter divided into minute Particles or Atoms naturally indiviſible, of various but a determinate number of Figures, and perhaps alſo differing in Magnitude, and theſe mov'd, and continually kept in motion according to certain eſtabliſh'd Laws or Rules; we cannot ſo clearly diſcover the Uſes for which they were created, but may probably conclude, that among other Ends they were made for thoſe for which they ſerve us and other Animals; as I ſhall more fully make out hereafter. It is here to be noted, That according to our *Hypotheſis*, the number of the Atoms of each ſeveral Kind that is of the ſame Figure and Magnitude is not nearly equal, but there be infinitely more of ſome *Species* than of others, as of thoſe that compound thoſe vaſt Aggregates of *Air*, *Water*, and *Earth*, more abundantly than of ſuch as make up *Metals* and *Minerals*: The reaſon whereof may probably be, becauſe thoſe are neceſſary to the Life and Being of Man and all other Animals, and therefore muſt be always at hand; theſe only uſeful to Man, and ſerving rather his Conveniences than Neceſſities. The reaſon why I affirm the minute component Particles of Bodies to be naturally indiviſible by any Agent we can imploy, (even Fire it ſelf) which is the only Catholick Diſſolvent, other *Menſtruums* being rather Inſtruments than Efficients in all Solutions, apt by reaſon of the Figure and Smalneſs of their

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Parts to cut and divide other Bodies (as Wedges cleave Wood) when actuated by Fire or its Heat, which else would have no Efficacy at all (as Wedges have not, unless driven by a Beetle:) The reason, I say, I have already given; I shall now Instance in a Body whose minute parts appear to be indissoluble by the Force of Fire, and that is common Water, which distil, boil, circulate, work upon how you will by Fire, you can only dissolve it into Vapour, which when the Motion ceases, easily returns into Water again; Vapour being nothing else but the minute parts thereof, by heat agitated and separated one from another. For another instance, some of the most learn'd and experienc'd Chymists do affirm Quick-silver to be intransmutable, and therefore call it *Liquor æternus*. And I am of opinion, that the same holds of all simple Bodies, that their component Particles are indissoluble, by any natural Agent.

We may here note the Order and Method that Metals and Minerals observe in their growth, how regularly they shoot, ferment, and as it were vegetate and regenerate; Salts in their proper and constant Figures, as our ingenious Country-man Dr. *Jordan* observes at large in his Discourse of Baths and Mineral Waters.

Of Vegetables or Plants.

I have now done with inanimate Bodies both simple and mix'd. The Animate are.

First, Such as are endued only with a Vegetative

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getative Soul, and therefore commonly called *Vegetables* or *Plants*; of which if we consider either their stature and shape, or their age and duration, we shall find it wonderful; For why should some Plants rise up to a great height, others creep upon the ground, which perhaps may have equal *Seeds*, nay, the lesser Plant many times the greater Seed? Why should each particular so observe its kind, as constantly to produce the same Leaf for consistency, figure, division, and edging; and bring forth the same kind of Flower, and Fruit, and Seed, and that tho' you translate it into a Soil which naturally puts forth no such kind of Plant, so that it is some *, Λόγος σπερματικὸς, which doth effect this or rather some intelligent *plastick Nature*; as we have before intimated: For what account can be given of the determination of the growth and magnitude of Plants from Mechanical Principles, of *Matter mov'd* without the Presidency and Guidance of some superior Agent? Why may not Trees grow up as high as the Clouds or Vapours ascend, or if you say the Cold of the superiour Air checks them, why may they not spread and extend their lateral Branches so far 'till their distance from the Center of Gravity depress them to the Earth, be the Tree never so high? How comes it to pass that tho' by Culture and Manure they may be highly improv'd, and augmented to a double, treble, nay some a much greater proportion in magnitude of all their Parts; yet is this advance restrain'd within certain limits?

* Seminal Form or Virtue.

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mits? There is a *maximum quod sic* which they cannot exceed. You can by no Culture or Art extend a *Fennel Stalk* to the stature and bigness of an *Oak:* Then why should some be very long-lived, others only Annual or Biennial? How can we imagine that any Laws of Motion can determine the *Situation* of the *Leaves*, to come forth by pairs, or alternately, or circling the Stalk, the *Flowers* to grow singly, or in company and tufts, to come forth the bosoms of the Leaves and Branches, or on the tops of Branches and Stalks; the *Figure* of the Leaves, that they should be divided into so many Jags or Escallops, and curiously indented round the Edges; as also of the Flower-leaves, their number and site, the Figure and number of the *stamina* and their *apices*, the figure of the *Stile* and Seed-vessel, and the number of Cells into which it is divided. That all this be done, and all these parts duly proportion'd one to another, there seems to be necessary some intelligent *plastick Nature*, which may understand and regulate the whole Oeconomy of the Plant: For this cannot be the Vegetative Soul, because that is material and divisible together with the Body: Which appears in that a Branch cut off of a Plant will take root, and grow, and become a perfect Plant it self, as we have already observ'd. I had almost forgotten the complication of the Seed-leaves of some Plants in the Seed, which is so strange, that one cannot believe it to be done by Matter, however mov'd by any Laws or Rules imaginable. Some of them being so close

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close plaited, and straitly folded up and thrust together within the Membranes of the Seed, that it would puzzle a Man to imitate it; and yet none of the Folds sticking or growing together; so that they may easily be taken out of their Cases, and spread and extended even with ones Fingers.

Secondly, If we consider each particular part of a Plant, we shall find it not without its End or Use: The *Roots* for its stability and drawing Nourishment from the Earth. The *Fibres* to contain and convey the Sap. Besides which there is a large sort of Vessels to contain the proper and specifick Juice of the Plant: and others to carry Air for such a kind of Respiration as it needeth; of which we have already spoken. The outer and inner Bark in Trees serve to defend the Trunk and Boughs from the excesses of Heat and Cold and Drought, and to convey the Sap for the Annual augmentation of the Tree. For in truth every Tree may in some sense be said to be an Annual Plant, both Leaf, Flower and Fruit, proceeding from the Coat that was superinduc'd over the Wood the last Year, which Coat also never beareth any more, but together with the old Wood serves as a Form or Block to sustain the succeeding annual Coat. The *Leaves* before the *Gemma* or Bud be explicated to embrace and defend, the Flower and Fruit, which is even then perfectly form'd; afterwards to preserve the Branches, Flowers and Fruit from the Injuries of the Summer Sun, which would

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too much parch and dry them, if they lay open and expos'd to its Beams without any Shelter; the Leaves I say, qualifie and contemper the Heat, and serve also to hinder the too hasty evaporation of the moisture about the Root: But the principal use of the Leaves (as we learn of Seignior *Malpighii*, Monsieur *Perault*, and Monsieur *Mariotte*) is to concoct and prepare the Sap for the nourishment of the Fruit, and the whole Plant, not only that which ascends from the Root, but what they take in from without, from the Dew, moist Air and Rain. This they prove because many Trees, if despoil'd of their Leaves, will die; as it happens sometimes in *Mulberry-Trees*, when they are pluck'd off to feed *Silk-worms*. And because if in Summer-time you denude a Vine-Branch of its Leaves, the Grapes will never come to maturity: But tho' you expose the Grapes to the Sun-beams, if you pluck not off the Leaves, they will ripen notwithstanding. That there is a regress of the Sap in Plants from above downwards; and that this descendent Juice is that which principally nourisheth both Fruit and Plant, is clearly proved by the Experiments of Seignior *Malpighii*, and these rare ones of an Ingenious Country Man of our own * *Thomas Brotherton* Esquire, of which I shall mention only one, that is, If you cut off a ring of Bark from the Trunk of any Tree, that part of the Tree above the Barked Ring shall grow and encrease in bigness, but not that beneath.

*Philosop. Transact. Num. 187.

But

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But whether there be ſuch a conſtant circulation of the Sap in Plants as there is of the Blood in Animals, as they would from hence infer, there is ſome reaſon to doubt. I might add hereto the pleaſant and delectable, cooling and refreſhing Shade they afford in the Summer-time; which was very much eſteem'd by the Inhabitants of hot Countries, who always took great delight and pleaſure to ſit in the open Air, under ſhady Trees; Hence that Expreſſion ſo often repeated in Scripture, of every Man's *ſitting under his own Vine, and under his own Fig-tree*, where alſo they us'd to eat; as appears by *Abraham*'s entertaining the Angels under a Tree, and ſtanding by them when they did eat, *Gen.* 18. 8. Moreover the Leaves of Plants are very beautiful and ornamental. That there is great pulchritude and comelineſs of Proportion in the Leaves, Flowers and Fruits of Plants, is atteſted by the general Verdict of Mankind, as Dr. *More* and others well obſerve. The adorning and beautifying of Temples and Buildings in all Ages, is an evident and undeniable Teſtimony of this: For what is more ordinary with *Architects* than the taking in Leaves and Flowers and Fruitage for the garniſhing of their Work; as the *Roman* the Leaves of *Acanthus ſat.* and the *Jewiſh* of *Palm-Trees* and *Pomegranets*: And theſe more frequently than any of the five regular Solids, as being more comely and pleaſant to behold. If any Man ſhall object, that comelineſs of Proportion

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tion and Beauty is but a meer Conceit, and that all things are alike handsome to some Men who have as good Eyes as others; and that this appears by the variation of Fashions, which doth so alter Mens Fancies, that what e'er-while seem'd very handsome and comely, when it is once worn out of fashion appears very absurd, uncouth and ridiculous. To this I answer, that Custom and Use doth much in those Things where little of Proportion and Symmetry shew themselves, or which are alike comely and beautiful, to disparage the one, and commend the other. But there are degrees of things; for (that I may use * Dr. *More's* Words) I dare appeal to any Man that is not sunk into so forlorn a pitch of degeneracy that he is as stupid to these things as the basest Beasts, whether, for example, a rightly-cut *Tetraedrum*, *Cube* or *Icosaedrum* have no more Pulchritude in them than any rude broken Stone, lying in the Field or High-ways; or to name other solid Figures, which tho' they be not regular properly so call'd, yet have a setled *Idea* and Nature, as a *Cone*, *Sphere* or *Cylender*, whether the sight of those do not more gratify the Minds of Men, and pretend to more elegancy of shape than those rude cuttings or chippings of Free-stone that fall from the Mason's hands, and serve for nothing but to fill up the middle of the Wall, as fit to be hid from the Eyes of Men for their uglineſs. And therefore it is observable, that if Nature shape any thing but near to this *Geometrical*

* Antidote against Atheism, l. 2. c. 5.

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ometrical Accuracy, that we take notice of it with much content and pleasure, and greedily gather and treasure it up. As if it be but exactly round, as those spherical Stones found in *Cuba*, and some also in our own Land, or have but its sides parallel, as those rhomboideal *Selenites* found near St. *Ives* in *Huntingtonshire*, and many other places in *England*. Whereas ordinary Stones of rude and uncertain Figures we pass by, and take no notice of at all. But tho' the Figures of these Bodies be pleasing and agreeable to our Minds, yet (as we have already observ'd) those of the Leaves, Flowers and Fruits of Trees, more. And it is remarkable, that in the Circumscription and Complication of many Leaves, Flowers, Fruits, and Seeds, Nature affects a regular Figure. Of a pentagonal or quincunial Disposition Sir *Thomas Brown* of *Norwich* produces several Examples in his Discourse about the *Quincunx*. And doubtless Instances might be given in other regular Figures, were Men but observant.

The *Flowers* serve to cherish and defend the first and tender Rudiments of the Fruit: I might also add the masculine or prolifick Seed contain'd in the Chives or *Apices* of the *Stamina*. These beside the Elegancy of their Figures, are many of them endued with splendid and lovely Colours, and likewise most grateful and fragrant Odours. Indeed such is the beauty and Lustre of some Flowers, that our Saviour saith of the Lilies of the Field (which some, not without Reason, suppose to have been *Tulips*) that *Solomon in all his Glory was not arrayed like one of these.*

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these. And it is observ'd by * *Spigelius*, That the Art of the most skilful Painter cannot so mingle and temper his Colours, as exactly to imitate or counterfeit the native ones of the Flowers of *Vegetables*.

* *Isag. ad rem Herbariam.*

As for the *Seeds* of *Plant*, † Dr. *More* esteems it an evident sign of Divine Providence, that every Kind hath its Seed: For it being no necessary result of the Motion of the Matter, (as the whole contrivance of the Plant indeed is not) and it being of so great consequence, that they have Seed for the continuance and propagation of their own Species, and also for the gratifying Man's Art, Industry and Necessities, (for much of Husbandry and Gardening lies in this) it cannot but be an Act of Counsel to furnish the several Kinds of Plants with their Seeds.

† Antidote against Atheism, *l.* 2. *c.* 2.

Now the *Seed* being so necessary for the maintenance and encrease of the several *Species*, it is worthy the Observation, what care is taken to secure and preserve it, being in some doubly and trebly defended. As for instance, in the *Walnut*, *Almond*, and *Plumbs* of all sorts, we have first a thick pulpy Covering, then a hard Shell, within which is the Seed enclos'd in a double Membrane. In the *Nutmeg* another Tegument is added besides all these, *viz.* the *Mace* between the green *Pericarpium* and the hard Shell, immediately enclosing the Kernel. Neither yet doth the exteriour Pulp of the Fruit or *Pericarpium* serve only for the defence and security

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ſecurity of the Seed, whilſt it hangs upon the Plant; but after it is mature and fallen upon the Earth, for the ſtercoration of the Soil, and promotion of the growth, though not the firſt germination of the Seminal Plant. Hence (as * *Petrus de Creſcentiis* tells us) Husbandmen to make thir Vines bear, manure them with Vine-leaves, or the Husks of expreſt Grapes, and they obſerve thoſe to be the moſt fruitful, which are ſo manured with their own: Which Obſervation holds true alſo in all other Trees and Herbs. But beſides this uſe of the Pulp or *Pericarpium*, for the guard and benefit of the Seed, it ſerves alſo by a ſecondary intention of Nature in many Fruits for the Food and Suſtenance of Man and other Animals.

* Agric. *l.* 2. *c.* 6.

Another thing worthy the noting in *Seeds*, and argumentative of Providence and Deſign, is that pappoſe Plumage growing upon the tops of ſome of them, whereby they are capable of being wafted with the Wind, and by that means ſcatter'd and diſſeminated far and wide.

Furthermore, moſt *Seeds* having in them a Seminal Plant perfectly form'd, as the Young is in the Womb of Animals, the elegant Complication thereof in ſome *Species* is a very pleaſant and admirable Spectacle; ſo that no Man that hath a Soul in him can imagine or believe it was ſo form'd and folded up without Wiſdom and Providence. But of this I have ſpoken already.

Laſtly,

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Lastly, The immense smalness of some Seeds, not to be seen by the naked Eye, so that the number of Seeds produced at once in some one Plant; as for example, *Reedmace* [*Typha Palustris*] *Harts-Tongue*, and many sorts of *Ferns*, may amount to a Million, is a convincing Argument of the infinite Understanding and Art of the Former of them.

And it is remarkable that such *Mosses* as grow upon Walls, the Roofs of Houses and other high places, have Seeds so excessively small, that when shaken out of their Vessels they appear like Vapour or Smoke, so that they may either ascend of themselves, or by an easie impulse of the Wind be rais'd up to the tops of Houses, Walls or Rocks: And we need not wonder how the Mosses got thither, or imagine they sprung up spontaneously there.

I might also take notice of many other particulars concerning Vegetables, as First, That because they are design'd for the Food of Animals, therefore Nature hath taken more extraordinary Care, and made more abundant Provision for their propagation and encrease; so that they are multiplied and propagated not only by the Seed, but many also by the Root, producing Off-sets or creeping under Ground, many by Strings or Wires running above Ground, as *Strawberry* and the like, some by Slips or Cuttings, and some by several of these Ways. And for the security of such *Species* as are produc'd only by Seed, it hath endued all Seed with a lasting Vitality, that so if by reason of excessive

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exceſſive cold, or drought, or any other accident, it happen not to germinate the firſt Year, it will continue its fœcundity, I do not ſay two or three, nor ſix or ſeven, but even twenty or thirty Years; and when the Impediment is remov'd, the Earth in fit caſe, and the Seaſon proper, ſpring up, bear Fruit, and continue its Species. Hence it is that Plants are ſometimes loſt for a while in places where they formerly abounded; and again, after ſome Years, appear new: loſt either becauſe the Springs were not proper for their germination, or becauſe the Land was fallow'd, or becauſe plenty of Weeds or other Herbs prevented their coming up, and the like: and *appearing* again when theſe Impediments are remov'd. Secondly, That ſome ſorts of Plants, as *Vines*, all ſorts of *Pulſe*, *Hops*, *Briony*, all Pomiferous Herbs, *Pumpions*, *Melons*, *Gourds*, *Cucumbers*, and divers other *Species*, that are weak and unable to raiſe or ſupport themſelves, are either endued with a faculty of twining about others that are near, or elſe furniſh'd with Claſpers and Tendrils, whereby, as it were with Hands, they catch hold of them, and ſo ramping upon Trees, Shrubs, Hedges or Poles, they mount up to a great height, and ſecure themſelves and their Fruit. Thirdly, That others are arm'd with Prickles and Thorns, to ſecure them from the browſing of Beaſts, as alſo to ſhelter others that grow under them. Moreover they are hereby render'd very uſeful to Man, as if deſign'd by Nature to make both Quick and Dead Hedges

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Hedges and Fences. The great Naturalist *Pliny* hath given an ingenious Account of the Providence and Design of Nature in thus arming and fencing them in these Words. *Inde* (speaking of Nature) *excogitavit aliquas aspectu hispidas, tactu truces, ut tantùm non vocem ipsius Naturæ fingentis illas, rationemque reddentis exaudire videamur, ne se depascat avida quadrupes, ne procaces manus rapiant, ne neglecta vestigia obterant, ne insidens ales infringat; his muniendo aculeis telisque armando, remediis ut salva ac tuta sint. Ità hoc quoque quod in iis odimus hominum causâ excogitatum est.*

It is worthy the noting, That *Wheat* which is the best sort of Grain, of which the purest, most savory and wholesome Bread is made, is patient of both Extreams, heat and cold, growing and bringing its Seed to maturity, not only in temperate Countries, but also on one hand in the Cold and Northern, *viz. Scotland, Denmark*, &c. on the other, in the hottest and most Southerly, as *Egypt, Barbary, Mauritania*, the *East-Indies, Guinea, Madagascar*, &c. scarce refusing any Climate.

Nor is it less observable, and [illegible] to be commemorated without Acknowledgment of the Divine Benignity to us, that (as *Pliny* rightly notes) nothing is more fruitful than *Wheat*, *Quod ei natura* (saith he) [*rectius naturæ Parens*] *tribuit, quòd eo maximè hominem alit, utpote eum è modio, si & aptum solum, quale in Byzacio Africæ campo centeni quinquaginta modii reddentur. Misit ex eo loco Divo Augusto procu-*

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rator ejus ex uno grano (vix credible dictu) 400 *paucis minus germina: Miſit & Neroni ſimiliter* 360 *ſtipulas ex uno grano.* " Which fertility " Nature (he ſhould have ſaid, the Author of Nature) hath confer'd upon it, becauſe it feeds " Man chiefly with it. One Buſhel, if ſown " in a fit and proper Soil, ſuch as is *Byzacium*, " a Field of *Africa*, yielding 150 of annual " encreaſe; *Auguſtus*'s *Procurator* ſent him " from that place 400 within a few Blades " ſpringing from the ſame Grain: And to *Ne-* " *ro* were ſent thence 360. If *Pliny* a Heathen could make this fertility of Wheat argumentative of the Bounty of God to Man, making ſuch plentiful Proviſion for him of that which is of moſt pleaſant taſte and wholeſom nouriſhment, ſurely it ought not to be paſſed over by us *Chriſtians* without notice taking and thankſgiving.

As for the Signatures of Plants or the Notes impreſſed upon them as *Indices* of their Virtues, tho' * ſome lay great ſtreſs upon them, accounting them ſtrong Arguments to prove that ſome Underſtanding Principle is the higheſt Original of the Works of Nature; as indeed they were, could it certainly be made appear that there were ſuch marks deſignedly ſet upon them; becauſe all that I find mention'd and collected by Authors, ſeem to me to be rather fancied by Men, than deſign'd by Nature to ſignifie or point out any ſuch Vertues or Qualities as they would make us believe. I have elſewhere, I think

* Dr. More Antid. l. 2. c. 6.

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upon good Grounds, rejected them; and finding no reason as yet to alter my Opinion, I shall not further insist on them. Howbeit I will not deny but that the noxious and malignant Plants do many of them discover something of their Nature by the sad and melancholick Visage of their Leaves, Flowers and Fruit. And that I may not leave that Head wholly untouch'd, one Observation I shall add relating to the Virtues of Plants, in which I think there is something of Truth, that is, that there are, by the wise Disposition of Providence, such *Species* of Plants produc'd in every Country as are most proper and convenient for the Meat and Medicine of the Men and Animals that are bred and inhabit there. Insomuch that *Salenander* writes, that from the frequency of the Plants that sprung up naturally in any Region he could easily gather what endemial Diseases the Inhabitants thereof were subject to: So in *Denmark*, *Friezland*, and *Holland*, where the Scurvy usually reigns, the proper Remedy thereof, *Scurvy-grass*, doth plentifully grow.

Of Bodies endued with a sensitive Soul, or Animals.

I proceed now to the consideration of Animate Bodies endu'd with a sensitive Soul call'd *Animals*. Of these I shall only make some general Observations, not curiously consider the Parts of each particular *Species*, save only as they serve for Instances or Examples.

First of all, because it is the great design of Providence

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Providence to maintain and continue every *Species*, I ſhall take notice of the great Care and abundant proviſion that is made for the ſecuring this End. *Quanta ad eam rem vis, ut in ſuo quæque genere permaneat? Cic.* Why can we imagine all Creatures ſhould be made Male and Female but to this purpoſe? Why ſhould there be implanted in each Sex ſuch a vehement and inexpugnable Appetite of Copulation? Why in viviparous Animals, in the time of Geſtation ſhould the Nouriſhment be carried to the *Embryon* in the Womb, which at other times goeth not that way? When the Young is brought forth, how comes all the Nouriſhment then to be transfer'd from the Womb to the Breaſts or Paps, leaving its former Channel, the Dam at ſuch time being for the moſt part lean and ill-favour'd? To all this I might add, as a great Proof and Inſtance of the care that is taken, and proviſion made for the preſervation and continuance of the Species, the laſting fœcundity of the Animal Seed or Egg in the Females of Man, Beaſts and Birds. I ſay the Animal Seed, becauſe it is to me highly probable, that the Females as well of Beaſts as Birds have in them from their firſt formation the Seeds of all the Young they will afterwards bring forth, which when they are all ſpent and exhauſted by what means ſoever, the Animal becomes barren and effete. Theſe Seeds in ſome *Species* of Animals continue fruitful, and apt to take life by the admixture of the Male-Seed fifty years or more, and in ſome Birds fourſcore or an hundred.

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dred. Here I cannot omit one very remarkable Observation I find in *Cicero*: *Atque ut intelligamus* (saith he) *nihil horum esse fortuitum, sed hæc omnia providæ solertisque naturæ, quæ multiplices fœtus procreant, ut Sues, ut Canes, his mammarum data est multitudo, quas easdem paucas habent eæ bestiæ quæ pauca gignunt. That we may understand that none of these things* (he had been speaking of) *is fortuitous, but that all are the effects of provident and sagacious Nature; multiparous Quadrupeds, as Dogs, as Swine, are furnished with a multitude of Paps: Whereas those Beasts which bring forth few, have but a few.*

That Flying Creatures of the greater sort, that is *Birds*, should all lay Eggs, and none bring forth live Young, is a manifest Argument of Divine Providence, designing thereby their Preservation and Security, that there might be the more plenty of them; and that neither the Birds of Prey, the Serpent, nor the Fowler should straiten their Generations too much. For if they had been viviparous, the Burden of their Womb, if they had brought forth any competent number at a time, had been so great and heavy, that their Wings would have fail'd them, and they become an easie Prey to their Enemies: Or if they had brought but one or two at a time, they would have been troubled all the Year long with feeding their Young, or bearing them in their Womb. *Dr.* More *Antid. Atheism.* l. 2. c. 9.

This mention of feeding their Young puts me

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me in mind of two or three considerable Observations referring thereto.

First, Seeing it would be for many reasons inconvenient for Birds to give Suck, and yet no less inconvenient if not destructive to the Chicken upon exclusion all of a sudden to make so great a change in its Diet, as to pass from liquid to hard Food, before the Stomach be gradually consolidated and by use strengthen'd and habituated to grind and concoct it, and its tender and pappy Flesh fitted to be nourish'd by such strong and solid Diet; and before the Bird be by little and little accustom'd to use its Bill, and gather it up, which at first it doth but very slowly and imperfectly; therefore Nature hath provided a large Yolk in every Egg, a great part whereof remaineth after the Chicken is hatch'd, and is taken up and enclos'd in its Belly, and by a Channel made on purpose receiv'd by degrees into the Guts, and serves instead of Milk to nourish the Chick for a considerable time; which nevertheless mean while feeds it self by the Mouth a little at a time, and gradually more and more, as it gets a perfecter Ability and Habit of gathering up its Meat, and its Stomach is strengthened to macerate and concoct it, and its Flesh hardned and fitted to be nourish'd by it.

Secondly, That Birds which feed their Young in the Nest, tho' in all likelihood they have no ability of counting the number of them, should yet (tho' they bring but one morsel of Meat at a time, and have not fewer (it may be)

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then seven or Eight Young in the Nest together, which at the return of their Dams, do all at once with equal greedinesse, hold up their Heads and gape) not omit or forget one of them, but feed them all; which, unless they did carefully observe and retain in Memory which they had fed, which not, were impossible to be done: This, I say, seems to me most strange and admirable, and beyond the possibility of a meer Machine to perform.

Another Experiment I shall add to prove, that tho' Birds have not an exact power of numbring, yet have they of distinguishing many from few, and knowing when they come near to a certain number. And that is, that when they have laid such a number of *Eggs*, as they can conveniently cover and hatch, they give over and begin to sit; not because they are necessarily determin'd to such a number; for that they are not, as is clear, because they have an ability to go on and lay more at their pleasure. Hens, for example, if you let their *Eggs* alone, when they have laid fourteen or fifteen, will give over and begin to sit, whereas if you daily withdraw their *Eggs*, they will go on to lay five times that number. [Yet some of them are so cunning, that if you leave them but one *Egg*, they will not lay to it, but forsake their Nest.] This holds not only in domestick and manfuete Birds, for then it might be thought the effect of cicuration or institution, but also in the wild; for my honour'd Friend Dr. *Martin Lister* inform'd me, that of his

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his own knowledge one and the same *Swallow*, by the subſtracting daily of her *Eggs*, proceeded to lay nineteen ſucceſſively, and then gave over: as I have * elſewhere noted.

Now that I am upon this Subject of the number of *Eggs*, give me leave to add a remarkable Obſervation referring thereto, *viz.* That Birds and ſuch oviparous Creatures as are long-lived, have *Eggs* enough at firſt conceiv'd in them to ſerve them for many Years laying, probably for as many as they are to live, allowing ſuch a proportion for every Year, as will ſerve for one or two Incubations; whereas Inſects, which are to breed but once, lay all their *Eggs* at once, have they never ſo many. Now had theſe things been govern'd by chance, I ſee no reaſon why it ſhould conſtantly fall out ſo.

* Preface to Mr. *Willughby's* Ornithol.

Thirdly, The marvellous ſpeedy Growth of Birds that are hatch'd in Neſts, and fed by the Old ones there, till they be fledg'd, and come almoſt to their full bigneſs; at which perfection they arrive within the ſhort term of about one Fortnight, ſeems to me an Argument of Providence deſigning thereby their preſervation, that they might not lie long in a condition expos'd to the Ravine of any Vermine that may find them, being utterly unable to eſcape or ſhift for themſelves.

Another and no leſs effectual Argument may be taken from the Care and Providence us'd for the hatching and rearing their Young. And firſt, they ſearch out a ſecret and quiet place

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where they may be secure and undisturb'd in their incubation; then they make themselves Nests every one after his kind, that so their *Eggs* and *Young* may lie soft and warm, and their exclusion and growth be promoted. These Nests some of them so elegant and artificial, that it is hard for Man to imitate them and make the like. I have seen Nests of an *Indian* Bird so artificially compos'd of the Fibres, I think, of some Roots, so curiously interwoven and platted together, as is admirable to behold: which Nests they hang on the end of the Twigs of Trees over the Water, to secure their *Eggs* and *Young* from the ravage of *Apes* and *Monkeys*, and other Beasts that might else prey upon them. After they have laid their *Eggs*, how diligently and patiently do they sit upon them 'till they be hatch'd, scarce affording themselves time to go off to get them Meat? Nay, with such an ardent and impetuous desire of sitting are they inspir'd, that if you take away all their *Eggs*, they will sit upon an empty Nest: And yet one would think that sitting were none of the most pleasant Works. After their Young are hatch'd, for sometimes they do almost constantly brood them under their Wings, lest the Cold and sometimes perhaps the Heat should harm them. All this while also they labour hard to get them Food, sparing it out of their own Bellies, and pining themselves almost to death rather than they should want. Moreover it is admirable to observe, with what courage they are at that time inspir'd, that they will even

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even venture their own Lives in defence of them. The moſt timorous, as *Hens* and *Geeſe*, become then ſo couragious, as to dare to fly in the Face of a Man that ſhall moleſt or diſquiet their Young, which would never do ſo much in their own defence. Theſe things being contrary to any motions of Senſe, or inſtinct of Self-preſervation, and ſo eminent pieces of Self-denial, muſt needs be the Works of Providence, for the continuation of the Species and upholding of the World: Eſpecially if we conſider that all theſe pains is beſtow'd upon a thing which takes no notice of it, will render them no thanks for it, nor make them any requital or amends; and alſo, that after the *Young* is come to ſome growth, and able to ſhift for it ſelf, the old one retains no ſuch regard to it, takes no further care of it, but will fall upon it, and beat it indifferently with others. To theſe I ſhall add three Obſervations more relating to this Head. The firſt borrow'd of Dr *Cudworth*, Syſtem, *pag.* 69. One thing neceſſary to the Conſervation of the *Species* of Animals; that is, the keeping up conſtantly in the World a due numerical Proportion between the Sexes of *Male* and *Female*, doth neceſſarily infer a ſuperintending Providence. For did this depend only upon Mechaniſm, it cannot well be conceiv'd, but that in ſome Ages or other there ſhould happen to be all *Males*, or all *Females*; and ſo the Species fail. Nay, it cannot well be thought otherwiſe, but that there is in this a Providence, ſuperiour to that

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of the *Plastick* or *Spermatick Nature*, which hath not so much of Knowledge and Discretion allow'd to it, as whereby to be able to govern this Affair.

The Second of Mr. *Boyle*, in his Treatise of the *high Veneration Man's Intellect owes to God*, p. 32. that is, the conveniency of the Season [or Time of Year] of the production of Animals, when there is proper Food and Entertainment ready for them. *So we see, that according to the usual course of Nature, Lambs, Kids, and many other living Creatures are brought into the World at the Spring of the Year; when tender Grass, and other Nutritive Plants are provided for their Food. And the like may be observ'd in the Production of Silk-worms,* [yea all other Eruca's, and many Insects more] *whose Eggs, according to Nature's Institution, are hatch'd when Mulberry-Trees begin to bud, and put forth those Leaves, whereon those precious Insects are to feed: The Aliments being tender, whilst the Worms themselves are so, and growing more strong and substantial, as the Insects encrease in vigour and bulk.* To these I shall add another Instance, that is of the *Wasp*, whose breeding is deferr'd till after the Summer-Solstice, few of them appearing before *July*: Whereas one would be apt to think the vigorous and quickning heat of the Sun in the youth of the Year should provoke them to generate much sooner. [Provoke them, I say, because every Wasps-Nest is begun by one great Mother-Wasp, which over-lives the Winter, lying hid

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in ſome hollow Tree or other *Latibulum.*] Becauſe then, and not 'till then, Pears, Plumbs, and other Fruit, deſign'd principally for their Food, begin to ripen.

The Third is mine own, That all Inſects which do not themſelves feed their Young, nor treaſure up Proviſion in ſtore for their ſuſtenance, lay their *Eggs* in ſuch Places as are moſt convenient for their excluſion, and where when hatch'd, their proper Food is ready for them. So for example, we ſee two ſorts of white *Butterflies* faſtening their *Eggs* to Cabbage-leaves, becauſe they are a fit Aliment for the *Catterpillers* that come of them: Whereas, ſhould they affix them to the Leaves of a Plant improper for their Food, ſuch Caterpillers muſt needs be loſt, they chuſing rather to die than to taſte of ſuch Plants. For that kind of Inſect (I mean Catterpillers) hath a nice and delicate Palate, ſome of them feeding only upon one parricular *Species* of Plant, others on divers indeed, but thoſe of the ſame nature and quality; utterly refuſing them of a contrary. Like Inſtances might be produc'd in the other Tribes of Inſects; it being perpetual in all, if not hinder'd or impriſon'd, electively to lay their *Eggs* in places where they are ſeldom loſt or miſcarry, and where they have a ſupply of Nouriſhment for their Young, ſo ſoon as they are hatch'd, and need it. Whereas ſhould they ſcatter them careleſly and indifferently in any place, the greateſt part of the Young would in all likelihood periſh ſoon after their excluſion for

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for want of Food, and so their Numbers continually decreasing, the whole Species in a few Years in danger to be lost: Whereas no such thing, I dare say, hath hapned since the first Creation.

It is here very remarkable, that those Insects, for whose Young Nature hath not made provision of sufficient Sustenance, do themselves gather and lay up in store for them. So for example: The *Bee*, the proper Food of whose * *Eulæ* is Honey, or perchance *Erithace*, (which we english *Bee-Bread*) neither of which Viands is any where to be found amass'd by Nature in quantities sufficient for their maintenance, doth her self with unwearied diligence and industry, flying from Flower to Flower, collect and treasure them up.

* Bee-maggot.

To these I shall now add an Observation of Mr. *Leuwenhoeck*'s, concerning the sudden growth of some sorts of Insects, and the reason of it.

It is (saith he) a wonderful thing, and worthy the Observation in Flesh-Flies, that a Fly-Maggot, in five days space after it is hatch'd, arrives at its full growth and perfect magnitude. For if to the perfecting of it there were requir'd, suppose a Months time or more, (as in some other Maggots is needful) it is impossible that about the Summer-Solstice any such Flies should be produc'd; because the Fly-Maggots have no ability to search out any other Food than that wherein they are placed by their Dams. Now this Food, suppose it be Flesh, Fish, or the Entrails of Beasts, lying

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in the Fields, expos'd to the hot Sun-beams, can last but a few Days in case and condition to be a fit Aliment for these Creatures, but will soon be quite parch'd and dry'd up. And therefore the most-wise Creator hath given such a Nature and Temperament to them, that within a very few days they attain to their just growth and magnitude. Whereas on the contrary, other Maggots, who are in no such danger of being straitned for Food, continue a whole Month or more before they give over to eat, and cease to grow. He proceeds further to tell us, that some of these *Fly-Maggots* which he fed daily with fresh Meat, he brought to perfection in four days time; so that he conceives that in the heat of Summer the *Eggs* of a *Fly*, or the *Maggots* contain'd in them, may in less than a Months space run thro' all their changes, and come to perfect Flies, which may themselves lay *Eggs* again.

Secondly, I shall take notice of the various strange Instincts of Animals; which will necessarily demonstrate, that they are directed to Ends unknown to them, by a wise Superintendant. As, 1. That all Creatures should know how to defend themselves, and offend their Enemies; where their natural Weapons are situate, and how to make use of them. A *Calf* will so manage his Head as tho' he would push with his Horns even before they shoot. A *Boar* knows the use of his Tushes; a *Dog* of his Teeth; a Horse of his Hoofs; a *Cock* of his Spurs; a *Bee* of her Sting; a Ram will butt with

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with his Head, yea tho' he be brought up tame, and never saw that manner of fighting. Now, why another Animal which hath no Horns should not make a shew of pushing, or no Spurs, of striking with his Legs, and the like, I know not, but that every kind is providentially directed to the use of its proper and natural Weapons. 2. That those Animals that are weak, and have neither Weapons nor Courage to fight, are for the most part created swift of Foot or Wing, and so being naturally timorous, are both willing and able to save themselves by flight. 3. That Poultry, Partridge, and other Birds, should at the first sight know Birds of Prey, and make sign of it by a peculiar Note of their Voice to their Young, who presently thereupon hide themselves: That the Lamb should acknowledge the Wolf its Enemy, tho' it had never seen one before, as is taken for granted by most Naturalists, and may for ought I know be true, argues the Providence of Nature, or more truly the God of Nature, who for their Preservation hath put such an Instinct into them. 4. That Young Animals, so soon as they are brought forth, should know their Food. As for example: Such as are nourish'd with Milk, presently find their way to the Paps, and suck at them, whereas none of those that are not design'd for that nourishment ever offer to suck, or seek out any such Food. Again, 5. That such Creatures as are whole-footed, or fin-foed, *viz.* some Birds, and Quadrupeds, are naturally directed to go into the Water and swim

there,

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there, as we ſee *Ducklings*, tho' hatch'd and led by a Hen, if ſhe brings them to the brink of a River or Pond of Water, they preſently leave her, and in they go, tho' they never ſaw any ſuch thing done before; and tho' the Hen clucks and calls, and doth what ſhe can to keep them out: This *Pliny* takes notice of, *Hiſt. Nat.* lib. 10. cap. 55. in theſe words, ſpeaking of Hens: *Super omnia eſt Anatum Ovis ſubditis atq; excluſis admiratio, primo non planè agnoſcentis factum: mox incertos incubitus ſollicite convocantis: Poſtremo lamenta circa piſcinæ ſtagna, mergentibus ſe pullis naturâ duce.* So that we ſee every part in Animals is fitted to its Uſe, and the Knowledge of this Uſe put into them. For neither do any ſort of web-footed Fowls live conſtantly upon the Land, or fear to enter the Water, nor any Land-Fowl ſo much as attempt to ſwim there. 6. Birds of the ſame kind make their Neſts of the ſame Materials, laid in the ſame Order, and exactly of the ſame Figure, ſo that by the ſight of the Neſt one may certainly know what Bird it belongs to. And this they do, tho' living in diſtant Countries, and tho' they never ſaw, nor could ſee any Neſt made, that is, tho' taken out of the Neſt and brought up by hand; neither were any of the ſame kind ever obſerv'd to make a different Neſt, either for Matter or Faſhion. This, together with the curious and artificial Contexture of ſuch Neſts, and their fitneſs and convenience for the reception, hatching, and cheriſhing the

Eggs

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Eggs and *Young* of their respective Builders, (which we have before taken notice of) is a great Argument of a Superiour Author of their and others Natures, who hath endu'd 'em with these Instincts, whereby they are as it were acted and driven to bring about Ends which themselves aim not at, (so far as we can discern) but are directed to; for (as *Aristotle* observes) οὔτε τέχνῃ, οὔτε ζητήσεως, οὔτε βουλεύματος ποιοῦσι *They act not by any Art, neither do they enquire, neither do they deliberate about what they do.* And therefore, as Dr. *Cudworth* saith well, they are not Masters of that Wisdom according to which they act, but only passive to the Instincts and Impresses thereof upon them. And indeed to affirm, that brute Animals do all these things by a Knowledge of their own, and which themselves are Masters of, and that without Deliberation and Consultation, were to make them to be endu'd with a most perfect Intellect, far transcending that of Human Reason: Whereas it is plain enough, that Brutes are not above Consultation, but below it; and that these Instincts of Nature in them, are nothing but a kind of Fate upon them.

The migration of Birds from an hotter to a colder Country, or a colder to an hotter, according to the Seasons of the Year, as their Nature is, I know not how to give an account of, it is so strange and admirable. What moves them to shift their Quarters? You will say, the disagreeableness of the temper of the Air to the constitution of their Bodies, or want of Food.

But

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But how come they to be directed to the ſame place yearly, though ſometimes but a little Iſland, as the *Soland Gooſe* to the *Baſſe* of *Edinburgh Frith*, which they could not poſſibly ſee, and ſo it could have no influence upon them that way? The Cold or the Heat might poſſibly drive them in a right line from either, but that they ſhould impel Land-Birds to venture over a wide Ocean, of which they can ſee no end, is ſtrange and unaccountable: One would think that the ſight of ſo much Water, and preſent fear of drowning ſhould overcome the ſenſe of Hunger, or diſagreeableneſs of the temper of the Air. Beſides, how come they to ſteer their courſe aright to their ſeveral Quarters, which before the Compaſs was invented was hard for Man himſelf to do, they being not able, as I noted before, to ſee them at that diſtance? Think we that the *Quails*, for inſtance, could ſee quite croſs the *Mediterranean Sea?* And yet, it's clear, they fly out of *Italy* into *Africk:* lightning many times on Ships in the midſt of the Sea, to reſt themſelves when tir'd and ſpent with flying. That they ſhould thus ſhift places, is very convenient for them, and accordingly we ſee they do it; which ſeems to be impoſſible they ſhould, unleſs themſelves were endu'd with Reaſon, or directed and acted by a Superior Intelligent Cauſe.

The like may be ſaid of the migration of divers ſorts of Fiſhes. As for example; The *Salmon*, which from the Sea yearly aſcends up

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a River sometimes 400 or 500 Miles, only to cast their Spawn, and secure it in Banks of Sand, for the preservation of it 'till the Young be hatch'd or excluded, and then return to Sea again. How these Creatures when they have been wandring a long time in the wide Ocean, should again find out and repair to the Mouths of the same Rivers, seems to me very strange, and hardly accountable, without recourse to Instinct, and the Direction of a Superiour Cause. That Birds, seeing they have no Teeth for the mastication and preparation of their Food, should for the more convenient comminution of it in their Stomachs or Gizzards, swallow down little Pebble-stones, or other hard Bodies, and because all are not fit or proper for that use, should first try them in their Bills, to feel whether they be rough or angular, for their turns; which if they find them not to be, they reject them. When these by the working of the Stomach are worn smooth, or too small for their use, they avoid them by siege, and pick up others. That these are of great use to them for the grinding of their Meat, there is no doubt. And I have observ'd in Birds, that have been kept up in Houses, where they could get no Pebbles, the very Yolks of their Eggs have changed colour, and become a great deal paler, than theirs who have had their liberty to go abroad.

Besides, I have observed in many Birds, the Gullet, before its entrance into the Gizzard, to be much dilated, and thick set, or as it were

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were granulated, with a multitude of Glandules, each whereof was provided with its excretory Veſſel, out of which by an eaſie preſſure, you might ſqueeze a Juice or Pap, which ſerved for the ſame uſe which the *Saliva* doth in Quadrupeds; that is, for the macerating and diſſolution of the Meat into a Chyle. For that the *Saliva* notwithſtanding its inſipidneſs, hath a notable Virtue of macerating and diſſolving Bodies, appears by the effects it hath in killing of Quickſilver, fermenting of Dough like Leaven or Yeaſt, taking away Warts, and curing other cutaneous Diſtempers; ſometimes exulcerating the Jaws, and rotting the Teeth.

Give me leave to add one particular more concerning Birds, which ſome may perchance think too homely and indecent to be mentioned in ſuch a Diſcourſe as this; yet becauſe it is not below the Providence of Nature, and deſigned for Cleanlineſs, and ſome great Men have thought it worth the obſerving, I need not be aſhamed to take notice of it; that is, that in young Birds that are fed in the Neſt, the Excrement that is avoided at one time is ſo viſcid, that it hangs together in a great lump, as if it were incloſed in a Film, ſo that it may eaſily be taken up, and carried away by the old Bird in her Bill. Beſides by a ſtrange inſtinct, the young Bird elevates her hinder parts ſo high, for the moſt part, that ſhe ſeldom fails to caſt what comes from her clear over the ſide of the Neſt. So we ſee here is a double Proviſion made to keep the

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Nest clean, which if it were defiled with Ordure, the Young Ones must necessarily be utterly marred and ruined. 7. The *Bee*, a Creature of the lowest form of Animals, so that no Man can suspect it to have any considerable Measure of Understanding, or to have Knowledege of, much less to aim at any End, yet makes her Combs and Cells with that Geometrical Accuracy, that she must needs be Acted by an Instinct implanted in her by the wise Author of Nature. For first, she plants them in a perpendicular posture, and so close together as with conveniency they may, beginning at the top, and working downwards, that so no room may be lost in the Hive, and that she may have easie access to all the Combs and Cells. Besides, the Combs being wrought double, that is, with Cells on each side, a common Bottom or Partition-wall, could not in any other site have so conveniently, if at all, received or contained the Honey. Then she makes the particular Cells most Geometrically and Artificially, as the famous Mathematician *Pappus* demonstrates in the Preface to his third Book of *Mathematical* Collections. First of all (saith he, speaking of the Cells) it is convenient that they be of such figures as may cohere one to another, and have common sides, else there would be empty spaces left between them to no use, but to the weakening and spoiling of the work, if any thing should get in there. And therefore tho' a round figure be most capacious for the Honey,

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and moſt convenient for the *Bee* to creep into, yet did ſhe not make choice of that, becauſe then there muſt have been triangular ſpaces left void. Now there are only three rectilineous and ordinate figures which can ſerve to this purpoſe; and inordinate, or unlike ones, muſt have been not only leſs elegant and beautiful, but unequal. [Ordinate Figures are ſuch as have all their Sides, and all their Angles equal.] The three Ordinate Figures, are *Triangles*, *Squares* and *Hexagons*. For the ſpace about any point may be filled up either by ſix equilateral *Triangles*, or four *Squares*, or three *Hexagons*; whereas three Pentagons are too little, and three Heptagons too much. Of theſe three the *Bee* makes uſe of the *Hexagon*, both becauſe it is more capacious than either of the other, provided they be of equal compaſs, and ſo equal matter ſpent in the conſtruction of each: And Secondly, Becauſe it is moſt commodious for the Bee to creep into: And Laſtly, Becauſe in the other Figures more Angles and Sides muſt have met together at the ſame point, and ſo the Work could not have been ſo firm and ſtrong. Moreover, the Combs being double, the Cells on each ſide the partition are ſo order'd, that the Angles on one ſide, inſiſt upon the Centers of the bottoms of the Cells on the other ſide, and not Angle upon, or againſt Angle; which alſo muſt needs contribute to the ſtrength and firmneſs of the work. Theſe Cells ſhe fills with Honey for her Winter Proviſion, and curiouſly cloſes them up with Covers of

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Wax, that keep the included Liquor from spilling, and from external Injuries; as Mr. *Boyle* truly observes, Treatise of *Final Causes*, p. 169. Another sort of *Bee* I have observed, it may be called the *Tree-Bee*, whose industry is admirable in making provision for her young. First, She digs round Vaults or Burrows [*Cuniculos*] in a rotten or decayed Tree, of a great length, in them she builds or forms her cylindrical Nest or Cases resembling Cartrages, or a very narrow Thimble, only in proportion longer, of pieces of Rose or other Leaves, which she shares of with her Mouth, and plats and joins close together by some glutinous Substance. These Cases she fills with a red Pap, of a thinner consistence than an Electuary, of no pleasant taste, which where she gathers, I know not: And which is most remarkable, she forms these Cases, and stores them with this Provision, before she hath any young one hatch'd, or so much as an Egg laid. For on the top of the Pap she lays one Egg, and then closes up the Vessel with a cover of Leaves. The enclos'd Egg soon becomes an *Eula*, or Maggot, which feeding upon the Pap till it comes to its full growth, changes to a *Nympha*, and after comes out a Bee. Another Insect noted for her seeming Prudence, in making provision for the Winter, proposed by *Solomon* to the Sluggard for his imitation, is the *Ant*, which (as all Naturalists agree) hoards up Grains of Corn against the Winter for her Sustenance:

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And is reported by ſome to * bite off the *germen* of them, leaſt they ſhould ſprout by the moiſture of the Earth, which I look upon as a meer fiction; neither ſhould I be forward to credit the former Relation, were it not for the Authority of the *Scripture*, becauſe I could never obſerve any ſuch ſtoring up of Grain by our Country-Ants. Plin. l. 11, c. 30.

Yet is there a Quadruped taken notice of even by the Vulgar, for laying up in ſtore Proviſion for the Winter; that is, the *Squirrel*, whoſe Hoards of Nuts are frequently found, and pillaged by them.

The *Beaver* is by credible Perſons, Eye-witneſſes, affirm'd to build him Houſes for ſhelter and ſecurity in Winter-time: See Mr. *Boyle* of *Final Cauſes*, p. 173.

Beſides theſe I have mention'd, an hundred others may be found in Books relating eſpecially to Phyſick, as that *Dogs* when they are ſick, ſhould vomit themſelves by eating Graſs: That *Swine* ſhould refuſe Meat ſo ſoon as they feel themſelves ill, and ſo recover by Abſtinence: That the Bird *Ibis* ſhould teach Men the way of adminiſtring Clyſters, *Plin. lib.* 8. *cap.* 27. The wild *Goats* of *Dictamus* for drawing out of Darts, and healing Wounds: The *Swallow* the uſe of *Celandine* for repairing the Sight, *&c. ibid.* Of the truth of which, becauſe I am not fully ſatisfied, I ſhall make no Inference from them.

Thirdly, I ſhall remark the Care that is taken

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for the preservation of the Weak and such as are exposed to the Injuries, and preventing the encrease of such as are noisome and hurtful: For as it is a Demonstration of the Divine Power and Magnificence to create such variety of Animals, not only great but small, not only strong and couragious, but also weak and timorous; so is it no less Argument of his Wisdom to give to these Means, and the Power and Skill of using them, to preserve themselves from the Violence and Injuries of those. That of the weak some should dig Vaults and Holes in the Earth, as *Rabbets*, to secure themselves and their Young; others should be arm'd with hard Shells; others with Prickles, the rest that have no such Armature, should be endued with great swiftness or pernicity: And not only so, but some also have their Eyes stand so prominent, as the *Hare*, that they can see as well behind as before them, that so they may have their Enemy always in their Eye; and long hollow, moveable Ears, to receive and convey the least sound, or that which comes from far, that they be not suddenly surprized or taken (as they say) napping. Moreover, it is remarkable, that in this Animal, and in the Rabbet, the Muscles of the Loyns and Hind-legs are extraordinarily large in proportion to the rest of the Body, or those of other Animals, as if made on purpose for swiftness, that they may be able to escape the Teeth of so many Enemies as continually pursue and chase them. Add hereto the length of their Hind-legs, which is no

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ſmall advantage to them, as is noted by Dame *Julan Barns*, in an ancient Dialogue in Verſe between the Huntſman and his Man; the Man there asks his Maſter, What is the reaſon, why the Hare when ſhe is near ſpent makes up a Hill? The Maſter anſwers, That Nature hath made the Hinder-legs of the Hare longer than the Fore-legs; by which means ſhe climbs the Hill with much more eaſe than the Dogs, whoſe Legs are of equal length, and ſo leaves the Dogs behind her, and many times eſcapes away clear, and ſaves her Life. This laſt Obſervation, I muſt confeſs my ſelf to have borrowed out of the Papers of my honoured Friend Mr. *John Aubrey*, which he was pleaſed to give me a ſight of.

I might here add much concerning the Wiles and Ruſes, which theſe timid Creatures make uſe of to ſave themſelves, and eſcape their Perſecutors, but that I am ſomewhat diffident of the truth of thoſe Stories and Relations, I ſhall only averr what my ſelf have ſometimes obſerv'd of a Duck, when cloſely purſued by a Water-dog; ſhe not only dives to ſave her ſelf, (which yet ſhe never does but when driven to an exigent, and juſt ready to be caught, becauſe it is painful and difficult to her) but when ſhe comes up again, brings not her whole Body above Water but only her Bill, and part of her Head, holding the reſt underneath, that ſo the Dog, who the mean time turns round and looks about him, may not eſpy her, 'till ſhe have recover'd Breath.

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As for *Sheep*, which have no natural Weapons or Means to defend or secure themselves, neither Heels to run, nor Claws to dig; they are deliver'd into the Hand, and committed to the care and tuition of Man, and serving him for divers Uses, are nourished and protected by him; and so enjoying their Beings for a time, by this means propagate and continue their Species: so that there are none destitute of some Means to preserve themselves, and their kind; and these Means so effectual, that notwithstanding all the endeavours and contrivances of Man and Beast to destroy them, there is not to this day one *Species* lost of such as are mention'd in Histories, and consequently and undoubtedly neither of such as were at first created.

Then for Birds of Prey, and rapacious Animals, it is remarkable what *Aristotle* observes, That they are all solitary, and go not in Flocks, γαμψωνύχων οὐδὲν ἀγελαῖον. No Birds of Prey are gregarious. Again, That such Creatures do not greatly multiply, ὅτι γαμψωνύχων ὀλιγοτόκα πάντα. They for the most part breeding and bringing forth but one or two, or at least a few Young Ones at once; Whereas they that are feeble and timorous are generally multiparous; or if they bring forth but few at once, as *Pigeons*, they compensate that by their often breeding, *viz.* every Month but two throughout the Year; by this means providing for the Continuation of their kind. But for the security of these rapacious Birds, it is worthy the noting that because

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cauſe a Prey is not always ready, but perhaps they may fail of one ſome Days; Nature hath made them patient of a long *inedia*, and beſides when they light upon one, they gorge themſelves ſo therewith, as to ſuffice for their nouriſhment for a conſiderable time.

Fourthly, I ſhall note the exact fitneſs of the Parts of the Bodies of Animals to every one's Nature and Manner of living. A notable inſtance of which we have in the *Swine*, a Creature well known, and therefore what I ſhall obſerve of it is obvious to every Man. His proper and natural Food being chiefly the Roots of Plants, he is provided with a long and ſtrong Snout; long, that he might thruſt it to a ſufficient depth into the Ground, without offence to his Eyes; ſtrong and conveniently formed for the rooting and turning up the Ground. And beſides, he is endued with a notable Sagacity of Scent, for the finding out ſuch Roots as are fit for his Food. Hence in *Italy*, the uſual Method for finding and gathering of *Truffles*, or ſubterraneous Muſhromes (called by the *Italians Tartufali*, and in *Latin Tubera terræ*) is by tying a Cord to the hind-leg of a Pig, and driving him before them into ſuch Paſtures as uſually produce that kind of Muſhrome, and obſerving where he ſtops and begins to root, and there digging, they are ſure to find a *Truffle*; which when they have taken up, they drive away the Pig to ſearch for more. So I have my ſelf obſerved, that in Paſtures where there are *Earth-nuts* to be found up and down

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in several patches, tho' the Roots lie deep in the Ground, and the stalks be dead long before and quite gone, the Swine will by their Scent easily find them out, and root only in those places where they grow.

This rooting of the Hog in the Earth, calls to mind another instance of like nature, that is the *Porpesse*, which as his *English* Name *Porpesse*, i. e. * *Porc pesce*, imports, resembles the Hog, both in the strength of his Snout, and also in the manner of getting his Food by rooting. For we found the Stomach of one we dissected, full of *Sand-Eels*, or *Launces*, which for the most part lie deep in the Sand, and cannot be gotten but by rooting or digging there. We have seen the Country people in *Cornwall*, when the Tide was out, to fetch them out of the Sand with Iron-Hooks thrust down under them, made for that purpose.

* Swine-fish.

Furthermore, That very Action for which the Swine is abominated, and look'd upon as an unclean and impure Creature, namely wallowing in the Mire, is design'd by nature for a very good end and use, *viz.* not only to cool his Body, for the fair Water would have done that as well, nay better, for commonly the Mud and Mire in Summer-time is warm; but also to suffocate and destroy Lice, Fleas, and other noisom and importunate Insects that are troublesome and noxious to him. For the same Reason do all the Poultry-kind, and divers other Birds bask themselves in the Dust in Summer-time

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time and hot Weather, as is obvious to every one to obſerve.

2. A ſecond and no leſs remarkable Inſtance I ſhall produce, out of Dr. *More*'s *Antidote againſt Atheiſm*, lib. 2. cap. 10. in a poor and contemptible Quadruped, the *Mole*.

Firſt of all (ſaith he) her Dwelling being under Ground, where nothing is to be ſeen, Nature hath ſo obſcurely fitted her with Eyes that Naturaliſts can ſcarcely agree, whether ſhe hath any Sight at all or no. [In our Obſervation, *Moles* have perfect Eyes, and Holes for them through the Skin, ſo that they are outwardly to be ſeen by any that ſhall diligently ſearch for them; tho' indeed they are exceeding ſmall, not much bigger than a great Pins-head.] But for amends, what ſhe is capable of for her defence and warning of danger, ſhe has very eminently conferr'd upon her; for ſhe is very quick of hearing [doubtleſs her ſubterraneous Vaults are like Trunks to convey any Sound a great way.] And then her ſhort Tail and ſhort Legs, but broad Fore-feet armed with ſharp Claws, we ſee by the Event to what purpoſe they are, ſhe ſo ſwiftly working her ſelf under Ground, and making her way ſo faſt in the Earth, as they that behold it cannot but admire it. Her Legs therefore are ſhort, that ſhe need dig no more than will ſerve the meer thickneſs of her Body: And her Fore-feet are broad, that ſhe may ſcoup away much Earth at a time: And ſhe has little or no Tail, becauſe ſhe courſes it not on the Ground like a *Rat* or *Mouſe*, but lives under the Earth,

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Earth, and is fain to dig her self a Dwelling there; and she making her way through so thick an Element, which will not easily yield as the Water and Air do; it had been dangerous to draw so long a Train behind her; for her Enemy might fall upon her Rear, and fetch her out before she had perfected and got full possession of her Works: Which being so, what more palpable Argument of Providence than she?

Another instance in Quadrupeds might be the *Tamandua*, or *Ant-Bear*, described by *Marcgrave* and *Piso*, who saith of them, that they are Night-walkers, and seek their Food by Night. Being kept tame they are fed with Flesh, but it must be minced small, because they have not only a slender and sharp Head and Snout, but also a narrow and toothless Mouth; their Tongue is like a great Lute-string (as big as a Goose-quill) round, and in the greater Kind (for there are two *Species*) more than two foot long, and therefore lies doubled in a Channel between the lower parts of the Cheeks. This when hungry they thrust forth, being well moistned, and lay upon the Trunks of Trees, and when it is cover'd with *Ants*, suddenly draw it back into their Mouths; if the *Ants* lie so deep that they cannot come at them, they dig up the Earth with their long and strong Claws, wherewith for that purpose their Fore-feet are armed. So we see how their Parts are fitted for this kind of Diet, and no other; for the catching of it, and for the eating of it, it requiring

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requiring no comminution by the Teeth, as appears also in the *Chamælion*, which is another Quadruped that imitates the *Tamandua* in this property of darting out the Tongue to a great length, with wonderful celerity; and for the same purpose too of catching of Insects.

Besides these Quadrupeds, there are a whole Genus of *Birds*, called *Pici Martii*, or *Woodpeckers*, that in like manner have a Tongue which they can shoot forth to a very great length, ending in a sharp stiff bony Rib, dented on each side; and at pleasure thrust it deep into the Holes, Clefts, and Crannies of Trees, to stab and draw out *Cossi*, or any other Insects lurking there, as also into Ant-hills, to strike and fetch out the *Ants* and their *Eggs*. Moreover, they have short, but very strong Legs, and their Toes stand two forwards, two backwards, which dispositon (as *Aldrovandus* well notes) Nature, or rather the Wisdom of the Creator, hath granted to *Woodpeckers*, because it is very convenient for the climbing of Trees, to which also conduces the stiffness of the Feathers of their Tails, and their bending downward, whereby they are fitted to serve as a prop for them to lean upon, and bear up their Bodies. As for the *Chamæleon*, he imitates the *Woodspite*, not only in the make, motion, and use of his Tongue for striking *Ants*, *Flies*, and other Insects; but also in the site of his Toes, whereby he is wonderfully qualified to run upon Trees, which he doth

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doth with that swiftness, that one would think he flew, whereas upon the Ground he walks very clumsily and ridiculously. A full description of the outward and inward parts of this Animal, may be seen at the end of *Panarolus*'s *Observat.* It is to be noted, that the *Chamæleon*, tho' he hath Teeth, uses them not for chewing his Prey, but swallows it immediately.

I shall add two Instances more in Birds, and those are,

1. The *Swallow*; whose proper Food is small Beetles, and other Insects flying about in the Air; as we have found by dissecting the Stomachs both of Old Ones and Nestlings; Which is wonderfully fitted for the catching of these Animalcules; for she hath long Wings, and a forked Tail, and small Feet, whereby she is at it were made for swift flight, and enabled to continue long upon the Wing, and to turn nimbly in the Air: And she hath also an extraordinary wide Mouth, so that it's very hard for any Insect that comes in her way to escape her. It is thought to be a sign of Rain, when this Bird flies low near to the Ground; in which there may be some truth; because the Insects which she hunts may at such times, when the superiour Air is charged with Vapours, have a Sense of it, and descend near the Earth. Hence when there are no more Insects in the Air, as in Winter-time, those Birds do either abscond, or betake themselves into hot Countries.

2. The

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2. The *Colymbi*, or *Douchers*, or *Loons*, whose Bodies are admirably fitted and conformed for diving under Water: Being covered with a very thick Plumage; and the *Superficies* of their Feathers so smooth and slippery, that the Water cannot penetrate or moisten them: Whereby their Bodies are defended from the Cold, the Water being kept at a distance; and so poised that by a light impulse they may easily ascend in it. Then their Feet are situate in the hindmost part of their Body, whereby they are enabled, shooting their Feet backwards, and striking the Water upwards to plunge themselves down into it with great facility, and likewise to move forwards therein. Then their Legs are made flat and broad, and their Feet cloven into Toes with appendant Membranes on each side; by which configuration they easily cut the Water, and are drawn forward, and so take their stroke backwards; and besides I conceive, that by means of this Figure their Feet being mov'd to the Right and Left-hand, serve them as a Rudder to enable them to turn under Water: for some conceive that they swim easier under Water than they do above it. How they raise themselves up again; whether their Bodies emerge of themselves by their lightness, or whether by striking against the bottom, in manner of a leap, or by some peculiar motion of their Legs, I cannot determine: That they dive to the Bottom is clear, for that in the Stomachs both of the greater and lesser kinds we found Grass and other Weeds; and in the les-

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ser kind nothing else; though both prey upon Fish. Their Bills also are made streight and sharp for the easier cutting of the Water, and striking their Prey. Could we see the Motions of their Legs and Feet in the Water, then we should better comprehend how they ascend, descend, and move to and fro; and discern, how wisely and artificially their Members are formed and adapted to those Uses.

II. In *Birds* all the Members are most exactly fitted for the use of flying. First, The Muscles which serve to move the Wings are the greatest and strongest, because much force is required to the agitation of them; the underside of them is also made Concave, and the upper Convex, that they may be easily lifted up, and more strongly beat the Air, which by this means doth more resist the descent of their Body downward. Then the Trunk of their Body doth somewhat resemble the Hull of a Ship; the Head, the Prow, which is for the most part small, that it may the more easily cut the Air, and make way for their Bodies; the Train serves to steer, govern, and direct their Flight, and however it may be held erect in their standing or walking, yet is directed to lie almost in the same plain with their Backs, or rather a little inclining, when they fly. That the Train serves to steer and direct their Flight, and turn their Bodies like the Rudder of a Ship, is evident in the *Kite*, who by a light turning of his Train, moves his Body which way

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way he pleaſes. *Iidem videntur artem gubernandi docuiſſe caudæ flexibus, in Cœlo monſtrante natura quod opus eſſet in profundo*, Plin. lib. 10. cap. 10. *They ſeem to have taught Men the Art of ſteering a Ship by the Flexures of their Tails; Nature ſhewing in the Air what was needful to be done in the Deep.* And it's notable that *Ariſtotle* truly obſerves, that whole-footed Birds, and thoſe that have long Legs, have for the moſt part ſhort Tails; and therefore whilſt they fly, do not as others, draw them up to their Bellies, but ſtretch them at length backwards, that they may ſerve to ſteer and guide them inſtead of Tails. Neither doth the Tail ſerve only to direct and govern the flight, but alſo partly to ſupport the Body, and keep it even, wherefore when ſpread, it lies parallel to the Horizon, and ſtands not perpendicular to it, as Fiſhes do. Hence Birds that have no Tails, as ſome ſorts of *Colymbi*, or Douckers, fly very inconveniently with their Bodies almoſt erect.

To this I ſhall add further, That the Bodies of Birds are ſmall in compariſon of Quadrupeds, that they may more eaſily be ſupported in the Air during their flight; which is a great Argument of Wiſdom and Deſign: Elſe why ſhould not we ſee Species of *Pegaſi*, or Flying Horſes, of *Griffins*, of *Harpies*, and an hundred more, which might make a ſhift to live well enough, notwithſtanding they could make no uſe of their Wings. Beſides, their Bodies are not only ſmall, but of a broad Figure, that

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the Air may more resist their descents, they are also hollow and light; nay their very Bones are light: For though those of the Legs and Wings are solid and firm, yet have they ample Cavities, by which means they become more rigid and stiff; it being demonstrable, that a hollow Body is more stiff and inflexible than a solid one of equal substance or matter. Then the Feathers also are very light, yet their Shafts hard and stiff, as being either empty or filled with a light and spungy Substance; and their Webs are not made of continued Membranes, for then had a Rupture by any accident been made in them, it could not have been consolidated, but of two Series of numerous *Plumulæ*, or contiguous Filaments, furnished all along with Hooks on each side, whereby catching hold on one another, they stick fast together; so that when they are ruffled or discomposed the Bird with her Bill can easily preen them, and reduce them to their due position again. And for their firmer cohæsion, the wise and bountiful Author of Nature hath provided and placed on the Rump two Glandules, having their excretory Vessels, round which grow Feathers in form of a Pencil, to which the Bird turning her Head, catches hold upon them with her Bill, and a little compressing the Glandules, squeezes out and brings away therewith an oily Pap or Liniment, most fit and proper for the inunction of the Feathers, and causing their little Filaments more strongly to cohere. And is not this strange and admirable, and argumentative

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mentative of Providence, that there ſhould be ſuch an Unguent or Pap prepared, ſuch an open Veſſel to excern it into, to receive and retain it; that the Bird ſhould know where it is ſituate, and how and to what purpoſes to uſe it? And becauſe the Bird is to live many Years, and the Feathers in time would, and muſt neceſſarily be worn and ſhattered, Nature hath made Proviſion for the caſting and renewing of them yearly. Moreover, thoſe large Bladders or Membranes, extending to the bottoms of the Bellies of Birds, into which the Breath is received, conduce much to the alleviating of the Body, and facilitating the Flight. For the Air received into theſe Bladders is by the heat of the Body extended into twice or thrice the Dimenſions of the external, and ſo muſt needs add a lightneſs to the Body. And the Bird when ſhe would deſcend, may either compreſs this Air by the Muſcles of the *Abdomen*, or expire as much of it as may enable her to deſcend ſwifter, or ſlower, as ſhe pleaſes. I might add the uſe of the Feathers in cheriſhing and keeping of the Body warm; which, the Creature being of ſmall bulk, muſt needs ſtand it in great ſtead againſt the rigour of the Cold. And for this reaſon we ſee, that Water-Fowls, which were to ſwim and ſit long upon the cold Water, have their Feathers very thick ſet upon their Breaſts and Bellies, and beſides a plentiful Down there growing, to fence againſt the Cold of the Water, and to keep off its immediate contact.

That the Tails of all Birds in general do not

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conduce to their turning to the Right and Left, according to the common Opinion, but rather for their ascent and descent, some modern Philosophers have observed and proved by Experiment, for that if you pluck off, for instance, a Pigeon's Tail, she will nevertheless with equal facility turn to and fro: Which upon second Thoughts, and further Consideration, I grant to be true, in Birds whose Tails are pointed, and end in a right Line: But in those that have forked Tails, Autopsy convinceth us, that it hath this use; and therefore they pronounce too boldly of all in general. For it is manifest to sight, that the fork'd-tail'd Kite by turning her Train sideways, elevating one Horn, and depressing the other, turns her whole Body. And doubtless the Tail hath the same use in *Swallows*, who make the most sudden Turns in the Air of any Birds, and have all of them forked Tails.

III. As for *Fishes* their Bodies are long and slender, or else thin for the most part, for their more easie swimming and dividing the Water. The Wind-bladder, wherewith most of them are furnished, serves to poise their Bodies and keep them equiponderant to the Water, which else would sink to the bottom, and lie groveling there, as hath by breaking the Bladder, been experimentally found. By the contraction and dilatation of this Bladder, they are able to raise or sink themselves at pleasure, and continue in what depth of Water they list. The Fins made of gristly Spokes or Rays connected

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nected by Membranes, so that they may be contracted or extended like Womens Fans, and furnished with Muscles for motion, serve partly for progression, but chiefly to hold the Body upright; which appears in that when they are cut off, it wavers to and fro, and so soon as the Fish dies, the Belly turns upwards. The great strength by which Fishes dart themselves forward with incredible celerity, like an Arrow out of a Bow, lies in their Tails, their Fins mean time, least they should retard their motion, being held close to their Bodies. And therefore almost the whole Musculous Flesh of the Body is bestow'd upon the Tail and Back, and serves for the vibration of the Tail, the heavinefs and corpulency of the Water, requiring a great force to divide it.

In *Cetaceous* Fishes, or as the *Latins* call them, * Sea-beasts, the Tail hath a different Position from what it hath in all other Fishes, for whereas in these it is erected perpendicular to the Horizon, in them it lies parallel thereto, partly to supply the use of the Hinder-pair of Fins which these Creatures lack, and partly to raise and depress the Body at pleasure. For it being necessary that these Fishes should frequently ascend to the top of the Water to breath, or take in, and let out the Air: It was fitting and convenient, that they should be provided with an Organ to facilitate their ascent and descent as they had occasion. And as for their turning of their Bodies in the Water, they must perform

* Belluæ marinæ.

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that as Birds do, by the motion of one of their Fins, while the other is quiescent. It is no less remarkable in them, that their whole Body is incompassed round with a copious fat, which our Fishermen call the *Blubber*, of a great thickness; which serves partly to poize their Bodies, and render them equiponderant to the Water; partly to keep off the Water at some distance from the Blood, the immediate Contact whereof would be apt to chill it; and partly also for the same use that Cloaths serve us, to keep the Fish warm by reflecting the hot Steams of the Body, and so redoubling the heat, as we have before noted. For we see by Experience, that fat Bodies are nothing near so sensible of the Impressions of Cold as lean. And I have observed fat Hogs to have lien abroad in the open Air, upon the cold Ground in Winter-nights, whereas the lean ones have been glad to creep into their Cotes, and lie upon heaps to keep themselves warm.

I might here take notice of those Amphibious Creatures, which we may call Aquatic Quadrupeds (though one of them there is that hath but two Feet, *viz.* the *Manati*, or Sea-Cow) the *Beaver*, the *Otter*, the *Phoca*, or Sea-Calf, the *Water-Rat*, and the *Frog*, the Toes of whose Feet are joined by Membranes, as in Water-Fowls for swimming; and who have very small Ears, and Ear-holes, as the Cetaceous Fishes have for hearing in the Water.

To this Head belongs the adapting of the parts that minister to Generation in the Sexes

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one to another; and in Creatures that nouriſh their Young with Milk, the Nipples of the Breaſt to the Mouth and Organs of Suction; which he muſt needs be wilfully blind and void of Sence, that either diſcerns not, or denies to be intended and made one for the other. That the Nipples ſhould be made ſpungy, and with ſuch Perforations, as to admit paſſage to the Milk, when drawn otherwiſe to retain it; and the Teeth of the Young either not ſprung, or ſo ſoft and tender, as not to hurt the Nipples of the Dam, are Effects and Arguments of Providence and Deſign.

A more full Deſcription of the Breaſts and Nipples I meet with, in a Book of that ingenious Anatomiſt and Phyſician, *Antonius Nuck*, entituled, *Adenographia Curioſa*, cap. 2. He makes the Breaſts to be nothing but Glandules of that ſort they call *Conglomeratæ*, made up of an infinite number of little Knots or Kernels, each whereof hath its excretory Veſſel, or lactiferous Duct; three or four, or five of theſe preſently meet, and join into one ſmall Trunk; in like manner do the adjacent Glandules meet and unite; ſeveral of theſe leſſer Trunks or Branches concurring, make up an Excretory Veſſel of a notable bigneſs, like to that of the *Pancreas*, but not ſo long, yet ſufficiently large, to receive and retain a good quantity of Milk; which before it enters the Nipple is again contracted, and ſtraitned to that degree, that it will ſcarce admit a ſmall Briſtle. Who now can be ſo impudent as to deny, that all this was contrived

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contrived and designed purposely to retain the Milk, that it should not flow out of its self, but easily be drawn out by pressure and function; or to affirm that this fell out accidentally, than which there could not have been a more ingenious Contrivance for the Use to which it is imploy'd, invented by the Wit of Man?

To this Head of the Fitness of the Parts of the Body to the Creatures nature and manner of living, belongs that observation of *Aristotle*, τῶν ὀρνίθων τοῖς μὲν γαμψώνυχα σαρκοφάγα πάντα. Such Birds as have crooked Beaks and Talons, are all carnivorous; and so of Quadrupeds, πάντα σαρκοφάγα, *carnivora omnia*. All that have serrate Teeth, are carnivorous. This observation holds true concerning all *European* Birds, but I know not but that *Parrots* may be an exception to it. Yet it is remarkable, that such Birds as are carnivorous have no Gizzard, or Musculous, but a Membranous Stomach, that kind of Food needing no such grinding or comminution as Seeds do, but being torn into Strings, or small Flakes, by the Beak, may be easily concocted by a Membranous Stomach.

To the fitness of all the Parts and Members of Animals to their respective Uses, may also be referred another observation of the same *Aristole*, πάντα τὰ ζῶα ἀρτίους ἔχει πόδας. All Animals have even Feet, not more on one side than another; which if they had, would either hinder their walking, or hang by, not only useless, but also burthensome. For though a Creature might make a limping shift to hop, suppose

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ſuppoſe with three Feet, yet nothing ſo conveniently or ſteddily to walk, or run, or indeed to ſtand. So that we ſee, Nature hath made choice of what is moſt fit, proper, and uſeful. They have alſo not only an even number of Feet, anſwering by Pairs one to another, which is as well decent as convenient; but thoſe too of an equal length, I mean the ſeveral Pairs; whereas were thoſe on one ſide longer than they on the other, it would have cauſed an inconvenient halting or limping in their going.

I ſhall mention but one more obſervation of *Ariſtotle*, that is, Πτηνὸν μόνον οὐκ, there is no Creature only volatile, or no flying Animal, but hath Feet as well as Wings, a power of walking or creeping upon the Earth; becauſe there is no Food, or at leaſt not ſufficient Food for them to be had always in the Air; or if in hot Countries we may ſuppoſe there is, the Air being never without ſtore of Inſects flying about in it, yet could ſuch Birds take no reſt, for having no Feet, they could not pearch upon Trees, and if they ſhould alight upon the Ground, they could by no means raiſe themſelves any more, as we ſee thoſe Birds which have but ſhort Feet, as the *Swift* and *Martinet* with difficulty do. Beſides, they would want means of Breeding, having no where to lay their Eggs, to Sit, Hatch, or Brood their Young. As for the Story of the *Manucodiata*, or *Bird of Paradiſe*, which in the former Age was generally received and accepted for true, even by the Learned, it is now diſcover'd to be a Fable, and

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and rejected and exploded by all Men: Those Birds being well known to have Legs and Feet as well as others, and those not short, small, nor feeble ones, but sufficiently great and strong, and arm'd with crooked Talons, as being the Members of Birds of Prey.

It is also very remarkable, That all flying Insects should be covered with shelly Scales, like Armour, partly to secure them from external Violence, from Injuries by Blows and Pressures: Partly to defend their tender Muscles from the heat of the Sun-beams, which would be apt to parch and dry them up, being of small bulk; partly also to restrain the Spirits, and to prevent their evaporation.

I shall now add another Instance of the Wisdom of Nature, or rather the God of Nature, in adapting the parts of the same Animal one to another, and that is the proportioning the length of the Neck to that of the Legs. For, seeing Terrestrial Animals, as well Birds as Quadrupeds, are endued with Legs, upon which they stand, and wherewith they transfer themselves from place to place, to gather their Food, and for other Conveniences of Life, and so the Trunk of their Body must needs be elevated above the Superficies of the Earth, so that they could not conveniently either gather their Food or Drink, if they wanted a Neck, therefore Nature hath not only furnished them therewith, but with such an one as is commensurable to their Legs, except here the Elephant, which hath indeed a short Neck; for the excessive weight

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weight of his Head and Teeth, which to a long Neck would have been unſupportable, but is provided with a Trunk, wherewith, as with a Hand he takes up his Food and Drink, and brings it to his Mouth. I ſay, the Necks of Birds and Quadrupeds are commenſurate to their Legs, ſo that they which have long Legs have long Necks, and they that have ſhort Legs ſhort ones, as is ſeen in the *Crocodile*, and all *Lizards*; and thoſe that have no Legs, as they do not want Necks, ſo neither have they any, as *Fiſhes*. This equality between the length of the Legs and Neck, is eſpecially ſeen in Beaſts that feed conſtantly upon Graſs, whoſe Necks and Legs are always very near equal; very near I ſay, becauſe the Neck muſt neceſſarily have ſome advantage, in that it cannot hang perpendicularly down, but muſt incline a little. Moreover, becauſe this ſort of Creatures muſt needs hold their Heads down in an inclining poſture for a conſiderable time together, which would be very laborious and painful for the Muſcles; therefore on each ſide the Ridge of the Vertebres of the Neck, Nature hath placed an ἀπονεύρωσις, or nervous Ligament of a great thickneſs and ſtrength, apt to ſtretch and ſhrink again as need requires, and void of Sence, extending from the Head (to which, and the next Vertebres of the Neck it is faſtned at that end) to the middle Vertebres of the Back (to which it is knit at the other) to aſſiſt them to ſupport the Head in that poſture, which *Aponeuroſis* is taken notice of by the Vulgar by the name of *Fixfax*,

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or *Pack-wax*, or *Whit-leather*. It is also very observable in Fowls that wade in the Water, which having long Legs, have also Necks answerably long. Only in these too there is an exception, exceeding worthy to be noted, for some Water-Fowl, which are *Palmipeds*, or whole-footed, have very long Necks, and yet but short Legs, as *Swans* and *Geese*, and some *Indian* Birds; wherein we may observe the admirable Providence of Nature. For such Birds as were to search and gather their Food, whether Herbs or Insects, in the bottom of Pools and deep Waters, have long Necks for that purpose, though their Legs, as is most convenient for Swimming, be but short. Whereas there are no Land-Fowl to be seen with short Legs, and long Necks, but all have their Necks in length commensurate to their Legs. This Instance is the more considerable, because the Atheists usual flam will not here help them out. For (say they) there were many Animals of disproportionate Parts, and of absurd and uncouth Shapes produced at first in the Infancy of the World; but because they could not gather their Food, or perform other Functions necessary to maintain Life, they soon perished, and were lost again. For these Birds we see can gather their Food upon Land conveniently enough, notwithstanding the length of their Necks; for example, Geese graze upon Commons, and can feed themselves fat upon Land. Yet is there not one Land-Bird, which hath its Neck thus disproportionate to its Legs; nor one

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Water one neither, but such as are destined by Nature in such manner as we have mentioned to search and gather their Food. For Nature makes not a long Neck to no purpose.

Lastly, Another Argument of Providence and Counsel relating to Animals, is the various kinds of Voices the same Animal uses on divers occasions, and to different purposes. Hen-Birds, for example, have a peculiar sort of Voice, when they would call the Male; which is so eminent in *Quails*, that it is taken Notice of by Men, who by counterfeiting this Voice with a Quail-pipe, easily drew the Cocks into their Snares. The common Hen all the while she is broody, sits, and leads her Chickens, uses a Voice which we call *Clocking*. Another she employs, when she calls her Chickens to partake of any Food she hath found for them; upon hearing whereof, they speedily run to her. Another when upon sight of a Bird of Prey, or apprehension of any Danger, she would scare them, bidding them, as it were to shift for themselves; whereupon they speedily run away, and seek shelter among Bushes, or in the thick Grass, or elsewhere dispersing themselves far and wide. These actions do indeed necessarily infer Knowledge and Intention of, and direction to the ends and uses, to which they serve; not in the Birds themselves, but in a superiour Agent, who hath put an Instinct in them of using such a Voice upon such an occasion; and in the Young of doing that upon hearing of it, which by Providence was intended. Other Voices she hath when

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when angry, when she hath laid an Egg, when in Pain, or great Fear, all significant, which may more easily be accounted for, as being Effects of the several Passions of Anger, Grief, Fear, Joy: Which yet are all argumentative of Providence, intending their several Significations and Uses.

I might also instance in Quadrupeds; some of which have as great a diversity of Voices as Hens themselves: And all of them significant, for example, that common domestick Animal the *Cat*, as is obvious to every one to observe, and therefore I shall not spend time to mention particulars.

Object. But against the Uses of several Bodies I have instanced in, that refer to Man, it may be objected, That these Uses were not designed by Nature in the formation of the things; but that the things were by the Wit of Man accommodated to those Uses.

To which I answer with Dr. *More* in the *Appendix* to his *Antidote against Atheism*, That the several useful Dependencies of this kind, (*viz.* of *Stones*, *Timber*, and *Metals*, for building of Houses or Ships, the *Magnet*, for Navigation, *&c.* Fire for melting of Metals, and forging of Instruments for the purposes mentioned) we only find, not make them. For whether we think of it or no, it is, for example, manifest, that Fuel is good to continue Fire, and Fire to melt Metals, and Metals to make Instruments to build Ships and Houses, and so on. Wherefore it being true, that there is such

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such a subordinate usefulness in the Things themselves that are made to our hand, it is but reason in us to impute it to such a Cause, as was aware of the usefulness and serviceableness of its own Works. To which I shall add, that since we find Materials so fit to serve all the Necessities and Conveniences, and to exercise and employ the Wit and Industry of an intelligent and active Being, and since there is such an one created that is endued with Skill and Ability to use them, and which by their help is enabled to rule over and subdue all inferiour Creatures, but without them had been left necessitous, helpless, and obnoxious to Injuries above any other; and since the Omniscient Creator could not but know all the Uses, to which they might and would be employed by Man, to them that acknowledge the Being of a Deity, it is little less than a Demonstration, that they were created intentionally, I do not say only, for those Uses.

Methinks by all this Provision for the Use and Service of Man, the Almighty interpretatively speaks to him in this manner: I have now placed thee in a spacious and well-furnished World, I have endued thee with an ability of Understanding what is beautiful and proportionable, and have made that which is so, agreeable and delightful to thee; I have provided thee with Materials whereon to exercise and employ thy Art and Strength: I have given thee an excellent Instrument, the Hand, accommodated to make use of them all; I have

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distinguished the Earth into Hills and Valleys, and Plains, and Meadows, and Woods; all these parts capable of Culture and Improvement by thy Industry; I have committed to thee for thy assistance in thy Labours of Plowing, and Carrying, and Drawing, and Travel; the laborious Ox, the patient Ass, and the strong and serviceable Horse: I have created a multitude of Seeds for thee to make choice out of them, of what is most pleasant to thy Taste, and of most wholsom and plentiful nourishment; I have also made great variety of Trees, bearing Fruit both for Food and Physick, those too capable of being meliorated and improved by Transplantation, Stercoration, Insition, Pruning, Watering, and other Arts and Devices. Till and Manure thy Fields, sow them with thy Seeds, extirpate noxious and unprofitable Herbs, guard them from the invasions and spoil of Beasts, clear and fence in thy Meadows and Pastures; dress and prune thy Vines, and so rank and dispose them as is most suitable to the Climate; Plant thee Orchards, with all sorts of Fruit-Trees, in such order as may be most beautiful to the Eye, and most comprehensive of Plants; Gardens for culinary Herbs, and all kinds of Salletting; for delectable Flowers, to gratifie the Eye with their agreeable Colours and Figures, and thy Scent with their fragrant Odors; for Odoriferous and Ever-green Shrubs and *Suffrutices*; for Exotick and Medicinal Plants of all sorts, and dispose them in that comely Order, as may be both pleasant to behold, and commodious for access.

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acceſs. I have furniſhed thee with all Materials for Building, as Stone, and Timber, and Slate, and Lime, and Clay, and Earth, whereof to make Bricks and Tiles. Deck and beſpangle the Country with Houſes and Villages convenient for thy Habitation, provided with Out-houſes and Stables for the harbouring and ſhelter of thy Cattle, with Barns and Granaries for the reception, and cuſtody, and ſtoring up thy Corn and Fruits. I have made thee a ſociable Creature, ζῶον πολιτικὸν, for the improvement of thy Underſtanding by Conference, and communication of Obſervations and Experiments; for mutual help, and aſſiſtance, and defence; build thee large Towns and Cities with ſtraight and well-paved Streets, and elegant Rows of Houſes, adorned with magnificent Temples for my Honour and Worſhip, with beautiful Palaces for thy Princes and Grandees, with ſtately Halls for Publick Meetings of the Citizens and their ſeveral Companies, and the Seſſions of the Courts of Judicature, beſides publick Portico's and Aquæducts. I have implanted in thy Nature a deſire of ſeeing ſtrange and foreign, and finding out unknown Countries, for the improvement and advance of thy Knowledge in *Geography*, by obſerving the Bays, and Creeks, and Havens, and Promontories, the Out-lets of Rivers, the Situation of the Maritime Towns and Cities, the Longitude and Latitude, *&c.* of thoſe Places: In *Politicks*, by noting their Government, their Manners, Laws, and Cuſtoms, their Diet and Medicine, their Trades

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and Manufactures, their Houses and Buildings, their Exercises and Sports, *&c.* In *Physiology*, or Natural History, by searching out their Natural Rarities, the Productions both of Land and Water, what *Species* of Animals, Plants, and Minerals, of Fruits and Drugs are to be found there, what Commodities for Bartering and Permutation, whereby thou may'st be enabled to make large Additions to Natural History, to advance those other Sciences, and to benefit and enrich thy Country by increase of its Trade and Merchandize: I have given thee Timber and Iron to build the Hulls of Ships, tall Trees for Masts, Flax and Hemp for Sails, Cables and Cordage for Rigging. I have armed thee with Courage and Hardness to attempt the Seas, and traverse the spacious Plains of that liquid Element; I have assisted thee with a Compass, to direct thy Course when thou shalt be out of all Ken of Land, and have nothing in view but Sky and Water. Go thither for the Purposes before-mentioned, and bring home what may be useful and beneficial to thy Country in general, or thy self in particular.

I perswade my self, that the bountiful and gracious Author of Man's Being and Faculties, and all things else, delights in the Beauty of his Creation, and is well pleased with the Industry of Man, in adorning the Earth with beautiful Cities and Castles, with pleasant Villages and Country-Houses, with regular Gardens and Orchards, and Plantations of all sorts

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of Shrubs, and Herbs, and Fruits, for Meat, Medicine, or moderate Delight, with shady Woods and Groves, and Walks set with Rows of elegant Trees; *with Pastures cloathed with Flocks, and Valleys covered over with Corn,* and Meadows burthened with Grass, and whatever else differenceth a civil and well cultivated Region, from a barren and desolate Wilderness.

If a Country thus planted and adorn'd, thus polished and civilized, thus improved to the height by all manner of Culture for the Support and Sustenance, and convenient Entertainment of innumerable multitudes of People, be not to be preferred before a barbarous and inhospitable *Scythia*, without Houses, without Plantations, without Corn-fields or Vineyards, where the roving *Hords* of the savage and truculent Inhabitants, transfer themselves from place to place in Waggons, as they can find Pasture and Forrage for their Cattle, and live upon Milk, and Flesh roasted in the Sun, at the Pomels of their Saddles; or a rude and unpolished *America*, peopled with slothful and naked *Indians*, instead of well-built Houses, living in pitiful Huts and Cabbins, made of Poles set end-ways; then surely the brute Beasts Condition, and manner of Living, to which, what we have mention'd doth nearly approach, is to be esteem'd better than Man's, and Wit and Reason was in vain bestowed on him.

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Lastly, I might draw an Argument of the admirable Art and Skill of the Creator and Composer of them, from the incredible Smalness of some of those natural and enlevined Machines, the Body of Animals.

Any Work of Art of extraordinary Fineness and Subtlety, be it but a small Engine or Movement, or a Curious carved or turned Work of Ivory or Metals, such as those Cups turned of Ivory by *Oswaldus Nerlinger* of *Suevia*, mention'd by *Joan. Faber* in his Expositions of *Recchus* his *Mexican* Animals, which all had the perfect form of Cups, and were gilt with a Golden Border about the Brim, of that wonderful smalness, that *Faber* himself put a thousand of them into an excavated Peppercorn; and when he was weary of the Work, and yet had not filled the Vessel, his Friend, *John Carlus Schad*, that shewed them him, put in four hundred more. Any such Work, I say, is beheld with admiration, and purchased at a great Rate, and treasured up as a singular Rarity in the *Musæums* and Cabinets of the Curious, and as such is one of the first things shew'd to *Travellers* and *Strangers*. But what are these for their fineness and parvity (for which alone, and their Figure, they are considerable) to those Minute Machines endued with life and motion, I mean the Bodies of those *Animalcula*, not long since discovered in *Pepper-water*, by Mr *Leuenhoek*, of *Delft* in *Holland*, (whose Observations were confirmed and improved by our Learned and Worthy Country-

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Country-man Dr *Robert Hook*) who tells us, That ſome of his Friends (whoſe Teſtimonials he deſired) did affirm, That they had ſeen 10000, others 30000, others 45000 little living Creatures; in a Quantity of Water no bigger than a Grain of Millet. And yet he made it his Requeſt to them, that they would only juſtify (that they might be within compaſs) half the number that they believed each of them ſaw in the Water. From the greateſt of theſe Numbers he infers, that there will be 8280000 of theſe living Creatures ſeen in one drop of Water; which number (ſaith he) I can with Truth affirm, I have diſcerned. This (proceeds he) doth exceed belief. But I do affirm, if a larger Grain of Sand were broken into 8000000, of Equal Parts, one of theſe would not exceed the bigneſs of one of thoſe Creatures. Dr *Hook* tells us, That after he had diſcovered vaſt multitudes of thoſe exceeding ſmall Creatures which Mr *Leuenhoek* had deſcribed, upon making uſe of other Lights and Glaſſes, he not only magnified thoſe he had diſcovered to a very great bigneſs, but diſcovered many other ſorts very much ſmaller than them he firſt ſaw, and ſome of them ſo exceeding ſmall, that Millions of Millions might be contain'd in one drop of Water. If *Pliny*, conſidering ſuch Inſects as were known to him, and thoſe were none but what were viſible to the naked Eye, was moved to cry out, That the Artifice of Nature was no where more conſpicuous than in theſe. And again, *In his tam parvis atque tam*

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nullis quæ ratio, quanta vis, quam inextricabilis perfectio? And again, *Rerum natura nusquam magis quàm in minimis tota est*, Hist. Nat. l. 11. c. 1. What would he have said, if he had seen Animals of so stupendous smalness, as I have mention'd? How would he have been rapt into an Extasie of Astonishment and Admiration?

Again: If considering the Body of a Gnat, (which by his own confession is none of the least of Insects) he could make so many admiring Queries, *Where hath Nature disposed so many Senses in a Gnat? Ubi visum prætendit? Ubi gustatum applicavit? Ubi odoratum inseruit? Ubi verò truculentam illam & portione maximam vocem ingeneravit? Quâ subtilitate pennas adnexuit? Prælongavit pedum crura? Dispositi jejunam caveam uti alvum? Avidam sanguinis & potissimum humani sitim accendit? Telum verò perfodiendo tergori quo spiculavit ingenio? Atque ut in capaci, cùm cerni non possit exilitas, ità reciproca geminavit arte, ut fodiendo acuminatum pariter sorbendoque fistulosum esset.* Which Words should I translate, would lose of their emphasis and elegancy, If, I say, he could make such Queries about the Members of a Gnat, what may we make? And what would he in all likelihood have made, had he seen these incredibly small living Creatures? How would he have admired the immense subtilty (as he phrases it) of their Parts? for to use Dr. *Hooke*'s Words in his *Microscopium*, p. 103. If these Creatures

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Creatures be ſo exceeding ſmall, what muſt we think of their Muſcles and other Parts? Certain it is, that the Mechaniſm by which Nature performs the Muſcular Motion, is exceeding ſmall and curious, and to the performance of every Muſcular Motion, in greater Animals at leaſt, there are not fewer diſtinct parts concerned than many Millions of Millions, and theſe viſible through a Microſcope.

Uſe. Let us then conſider the Works of God, and obſerve the Operations of his Hands: Let us take notice of, and admire his infinite Wiſdom and Goodneſs in the Formation of them: No Creature in this ſublunary World, is capable of ſo doing, beſide Man, and yet we are deficient herein: We content our ſelves with the Knowledge of the Tongues, on a little ſkill in Philology, or Hiſtory perhaps, and Antiquity, and neglect that which to me ſeems more material, I mean Natural Hiſtory, and the Works of the Creation: I do not diſcommend, or derogate from thoſe other Studies: I ſhould betray mine own Ignorance and Weakneſs ſhould I do ſo; I only wiſh they might not altogether juſtle out, and exclude this. I wiſh that this might be brought in faſhion among us; I wiſh Men would be ſo equal and civil, as not to diſparage, deride, and vilifie thoſe Studies which themſelves ſkill not of, or are not converſant in; no Knowledge can be more pleaſant than this, none that doth ſo ſatisfie and feed the Soul; in compariſon

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parison whereto that of Words and Phrases seems to me insipid and jejune. That Learning (saith a wise and observant Prelate) which consists only in the form and pedagogy of Arts, or the critical Notions upon Words and Phrases, hath in it this intrinsical imperfection, that it is only so far to be esteemed, as it conduceth to the knowledge of Things, being in it self but a kind of Pedantry, apt to infect a Man with such odd Humours of Pride, and Affectation, and Curiosity, as will render him unfit for any great Employment. Words being but the Images of Matter, to be wholly given up to the study of these, what is it but *Pygmalion*'s Frenzy, to fall in Love with a Picture or Image? As for *Oratory*, which is the best skill about Words, that hath by some wise Men been esteem'd, but a voluntary Art, like to Cookery, which spoils wholesome Meats, and helps unwholesome, by the variety of Sauces, serving more to the Pleasure of Tast, than the Health of the Body.

It may be (for ought I know, and as some Divines have thought) part of our Business and Employment in Eternity, to contemplate the Works of God, and give him the Glory of his Wisdom, Power, and Goodness, manifested in the Creation of them. I am sure it is part of the Business of a Sabbath-day, and the Sabbath is a Type of that Eternal Rest; for the Sabbath seems to have been first instituted for a Commemoration of the Works of the

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the Creation, from which God is ſaid to have reſted upon the Seventh-Day.

It is not likely that Eternal Life ſhall be a torpid and unactive ſtate, or that it ſhall conſiſt only in an uninterrupted and endleſs Act of Love; the other Faculties ſhall be employed as well as the Will, in Actions ſuitable to, and perfective of their Natures; eſpecially the Underſtanding, the Supreme Faculty of the Soul, which chiefly differenceth us from brute Beaſts, and makes us capable of Virtue and Vice, of Rewards and Puniſhments, ſhall be buſied and employed in contemplating the Works of God, and obſerving the Divine Art and Wiſdom, manifeſted in the Structure and Compoſition of them; and reflecting upon their Great Architect the Praiſe and Glory due to him. Then ſhall we clearly ſee to our great ſatisfaction and admiration, the Ends and Uſes of theſe Things, which here were either too ſubtle for us to penetrate and diſcover, or too remote and unacceſſible for us to come to any diſtinct view of, *viz.* the Planets, and fix'd Stars; thoſe illuſtrious Bodies, whoſe Contents and Inhabitants, whoſe Stores and Furniture we have here ſo longing a deſire to know, as alſo their mutual ſubſerviency to each other. Now the Mind of Man being not capable at once to advert to more than one thing, a particular View and Examination of ſuch an innumerable number of vaſt Bodies, and the great multitude

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multitude of *Species*, both of animate and inanimate Beings, which each of them contains, will afford Matter enough to exercise and employ our Minds, I do not say, to all Eternity, but to many Ages, should we do nothing else.

Let it not suffice us to be Book-learned, to read what others have written, and to take upon Trust more Falshood than Truth; But let us our selves examine things as we have opportunity, and converse with Nature as well as Books. Let us endeavour to promote and encrease this Knowledge, and make new Discoveries, not so much distrusting our own Parts, or despairing of our own Abilities, as to think that our Industry can add nothing to the Invention of our Ancestors, or correct any of their Mistakes. Let us not think that the Bounds of Science are fixed like *Hercules*'s Pillars, and inscrib'd with a *Ne plus ultra*. Let us not think we have done, when we have learnt what they have delivered to us. The Treasures of Nature are inexhaustible. Here is Employment enough for the vastest Parts, the most indefatigable Industries, the happiest Opportunities, the most prolix and undisturb'd Vacancies. *Multa venientis ævi populus ignota nobis sciet: Multa seculis tunc futuris, cum memoria nostri exoleverit reservantur. Pusilla res mundus est, nisi in eo quod quærat omnis mundus habeat*, Seneca Nat. Quæst. lib. 7. cap. 31. *The People of the next Age shall know many things unknown to us: Many are*

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are reserved for Ages then to come, when we shall be quite forgotten, no Memory of us remaining. The World would be a pitiful small thing indeed, if it did not contain enough for the Enquiries of the whole World. Yet, and again, *Epist.* 64. *Multum adhuc restat Operis, multumque restabit, nec ulli nato post mille sæcula præcludetur occasio aliquid adhuc adjiciendi. Much Work still remains, and much will remain, neither to him that shall be born after a thousand Ages, will matter be wanting for new Additions to what hath already been invented.* Much might be done, would we but endeavour, and nothing is insuperable to Pains and Patience. I know that a new Study at first, seems very vast, intricate, and difficult; but after a little resolution and progress, after a Man becomes a little acquainted, as I may so say, with it, his Understanding is wonderfully cleared up and enlarged, the Difficulties vanish, and the thing grows easie and familiar. And for our encouragement in this Study, observe what the Psalmist saith, *Psal.* 111. 2. *The Works of the Lord are great, sought out of all them that have pleasure therein.* Which though it be principally spoken of the Works of Providence, yet may as well be verified of the Works of Creation. I am sorry to see so little Account made of real Experimental Philosophy in this * University; and that those ingenious Sciences of the Mathematicks are so much neglected by us: And therefore do earnestly

* *Cambridge*, where the Author lived, at the first writing of this.

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neſtly exhort thoſe that are young, eſpecially Gentlemen, to ſet upon theſe Studies, and take ſome pains in them. They may poſſibly invent ſomething of eminent uſe and advantage to the World; and one ſuch Diſcovery would abundantly compenſate the Expence and Travel of one Man's whole Life. However, it is enough to maintain and continue what is already invented: Neither do I ſee what more Ingenious and Manly Employment they can purſue, tending more to the Satisfaction of their own Minds, and the Illuſtration of the Glory of God. For he is wonderful in all his Works.

But I would not have any Man croſs his natural Genius or Inclinations, or undertake ſuch Methods of Study, as his Parts are not fitted to, or not ſerve thoſe Ends to which his Friends upon mature Deliberation have deſigned him; but thoſe who do abound with leiſure, or who have a natural Propenſion and Genius inclining them thereto, or thoſe who by reaſon of the Strength and Greatneſs of their Parts, are able to compaſs and comprehend the whole Latitude of Learning.

Neither yet need thoſe who are deſigned to Divinity it ſelf, fear to look into theſe Studies, or think they will engroſs their whole time, and that no conſiderable Progreſs can be made therein, unleſs Men lay aſide and neglect their ordinary Callings, and neceſſary Employments. No ſuch matter. Our Life is long enough, and

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and we might find time enough, did we husband it well: *Vitam non accepimus brevem sed fecimus, nec inopes ejus, sed prodigi sumus*, as *Seneca* saith, *We have not received a short Life, but have made it so; neither do we want time, but are prodigal of it.* And did but young Men fill up that time with these Studies, which lies upon their Hands, which they are incumbred with, and troubled how to pass away, much might be done even so. I do not see, but the Study of true Physiology, may be justly accounted a proper or Προπαιδεία Preparative to Divinity. But to leave that, it is a generally received Opinion, That all this visible World was created for Man; that Man is the end of the Creation, as if there were no other end of any Creature, but some way or other to be serviceable to Man. This Opinion is as old as *Tully*; for, saith he, in his Second Book, *De Nat. Deorum. Principio ipse Mundus Deorum hominumque causâ factus est: quæque in eo sunt omnia ea parata ad fructum hominum & inventa sunt.* But though this be vulgarly receiv'd, yet Wise Men now a-days think otherwise. Dr. * *More* affirms, *That Creatures are made to enjoy themselves, as well as to serve us; and that it's a gross piece of Ignorance and Rusticity to think otherwise.* And in another place: *This comes only out of Pride and Ignorance, or a haughty Presumption, because we are encouraged to believe, that in some sense, all things are made for Man, therefore to think that the*

* *Antid. Atheism*, l. 2. c. 11.

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they are not at all made for themselves. But he that prouounceth this, is ignorant of the Nature of Man, and the Knowledge of Things: For if a good Man be merciful to his Beast, then surely a good God is bountiful and benign, and takes pleasure that all his Creatures enjoy themselves, that have Life and Sense, and are capable of Enjoyment.

Those Philosophers indeed, who hold Man to be the only Creature in this sublunary World, endued with Sense and Perception, and that all other Animals are meer Machines or Puppets, have some Reason to think, that all things here below were made for Man. But this Opinion seems to me too mean, and unworthy the Majesty, Wisdom, and Power of God; nor can it well consist with his Veracity, instead of a multitude of Noble Creatures, endued with Life and Sence, and spontaneous Motion, as all Mankind 'till of late Years believed, and none ever doubted of (so that it seems we are naturally made to think so) to have stocked the Earth with divers Sets of *Automata*, without all Sense and Perception, being wholly acted from without, by the impulse of external Objects.

But be this so, there are infinite other Creatures without this Earth, which no considerate Man can think, were made only for Man, and have no other use. For my part I cannot believe, that all the things in the World were so made for Man, that they have no other use.

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For it ſeems to me highly abſurd and unreaſonable, to think that Bodies of ſuch vaſt magnitude as the fix'd Stars, were only made to twinkle to us; nay, a multitude of them there are, that do not ſo much as twinkle, being either by reaſon of their diſtance or of their ſmalneſs, altogether inviſible to the naked Eye, and only diſcoverable by a Teleſcope, and it is likely perfecter Teleſcopes than we yet have, may bring to light many more; and who knows, how many lie out of the ken of the beſt Teleſcope that can poſſibly be made? And I believe there are many Species in Nature, even in this ſublunary World, which were never yet taken notice of by Man, and conſequently of no uſe to him, which yet we are not to think were created in vain; but may be found out by, and of uſe to thoſe who ſhall live after us in future Ages. But though in this Sence it be not true, that all things were made for Man; yet thus far it is, that all the Creatures in the World may be ſome way or other uſeful to us, at leaſt to exerciſe our Wits and Underſtandings, in conſidering and contemplating of them, and ſo afford us Subject of Admiring and Glorifying their and our Maker. Seeing then, we do believe, and aſſert, that all things were in ſome Sence made for us, we are thereby oblig'd to make uſe of them for thoſe Purpoſes for which they ſerve us, elſe we fruſtrate this End of their Creation. Now ſome of them ſerve only to exerciſe our Minds: Many others there

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be, which might probably serve us to good purpose, whose Uses are not discovered, nor are they ever like to be, without Pains and Industry. True it is, many of the greatest Inventions have been accidentally stumbled upon, but not by Men, supine and careless, but busie and inquisitive. Some Reproach methinks it is to Learned Men, that there should be so many Animals in the World, whose outward shape is not yet taken notice of, or describ'd, much less their way of Generation, Food, Manners, Uses, observed.

The Scripture, *Psalm* 148. calls upon *The Sun, Moon, and Stars*; *Fire and Hail, Snow and Vapour*; *stormy Winds and Tempests, Mountains and all Hills*; *fruitful Trees, and all Cedars*; *Beasts and all Cattle*; *creeping Things and flying Fowl, &c. to praise the Lord.* How can that be? Can senseless and inanimate Things praise God? Such as are the Sun and Moon and Stars. And although Beasts be advanced higher to some degree of Sense and Perception; yet being void of Reason and Understanding, they know nothing of the Causes of Things, or of the Author and Maker of Themselves, and other Creatures. All that they are capable of doing, in reference to the praising of God, is (as I said before) by affording Matter or Subject of praising him, to rational and intelligent Beings. So the Psalmist, *Psal.* 19. 1. *The Heavens declare the Glory of God, and the Firmament sheweth his handy-work.* And therefore the *Psalmist* when he calls upon Sun,

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Sun, and Moon, and Stars, to praiſe God, doth in effect call upon Men and Angels, and other rational Beings, to conſider thoſe great effects of the Divine Power and Wiſdom, their vaſt Dimenſions, their regular Motions and Periods, their admirable Diſpoſition and Order, their eminent Ends and Uſes in illuminating and enlivening the Planets, and other Bodies about them, and their Inhabitants, by their comfortable and cheriſhing Light, Heat, and Influences; and to give God the Glory of his Power, in making ſuch great and illuſtrious Bodies, and of his Wiſdom and Goodneſs in ſo placing and diſpoſing of them, ſo moving them regularly and conſtantly, without claſhing or interfering one with another, and enduing them with ſuch excellent Vertues and Properties as to render them ſo ſerviceable and beneficial to Man, and all other Creatures about them.

The like may be ſaid of Fire, Hail, Snow, and other Elements and Meteors, of Trees, and other Vegetables, of Beaſts, Birds, Inſects and all Animals, when they are commanded to praiſe God, which they cannot do by themſelves; Man is commanded to conſider them particularly, to obſerve and take Notice of their curious Structure, Ends, and Uſes, and give God the Praiſe of his Wiſdom, and other Attributes therein manifeſted.

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And therefore those who have Leisure, Opportunity, and Abilities, to contemplate and consider any of these Creatures, if they do it not, do as it were rob God of some part of his Glory, in neglecting or slighting so eminent a Subject of it, and wherein they might have discovered so much Art, Wisdom, and Contrivance.

And it is particularly remarkable, that the Divine Author of this *Psalm*, amongst other Creatures, calls upon Insects also to praise God; which is as much as to say, Ye Sons of Men, neglect none of his Works, those which seem most vile and contemptible; there is Praise belongs to him for them. Think not that any thing he hath vouchsafed to create, is unworthy thy Cognisance, to be slighted by thee. It is Pride and Arrogance, or Ignorance and Folly in thee so to think. There is a greater depth of Art and Skill in the Structure of the meanest Insect, than thou art able for to fathom or comprehend.

The Wisdom, Art, and Power of Almighty God, shines forth as visibly in the Structure of the Body of the minutest Insect, as in that of a Horse or Elephant: Therefore God is said to be, *Maximus in minimis*. We Men, esteem it a more difficult Matter, and of greater Art and Curiosity to frame a small Watch, than a large Clock: And no Man blames him who spent

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ſpent his whole time in the Conſideration of the Nature and Works of a Bee, or thinks his Subject was too narrow. Let us not then eſteem any thing contemptible or inconſiderable, or below our notice taking; for this is to derogate from the Wiſdom and Art of the Creator, and to confeſs our ſelves unworthy of thoſe Endowments of Knowledge and Underſtanding which he hath beſtowed on us. Do we praiſe *Dædalus*, and *Architas*, and *Hero*, and *Callicrates*, and *Albertus Magnus*, and many others which I might mention, for their Cunning in inventing, and Dexterity in framing and compoſing a few dead Engines or Movements, and ſhall we not admire and magnifie the Great Δημιεργὸς Κόσμου, *Former of the World?* Who hath made ſo many; yea, I may ſay, innumerable, rare Pieces, and thoſe too not dead ones, ſuch as ceaſe preſently to move ſo ſoon as the Spring is down, but all living, and themſelves performing their own Motions, and thoſe ſo intricate and various, and requiring ſuch a multitude of Parts and ſubordinate Machines, that it is incomprehenſible, what Art, and Skill, and Induſtry, muſt be employed in the framing of one of them?

I have already noted out of Dr. *Hook*, that to the performance of every Muſcular Motion, at leaſt in greater Animals, there are not fewer diſtinct parts concerned, than many Millions of Millions.

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Further, from the Consideration of our own smalness and inconsiderableness, in respect of the Greatness and Splendor of those glorious heavenly Bodies, the Sun, Moon, and Stars, to which our Bodies bear no proportion at all, either in Magnitude or Lustre; let us with the holy Psalmist raise up our Hearts, to magnifie the Goodness of God towards us, in taking such notice of us, and making such provision for us, and advancing us so highly above all his Works, *Psal.* 8. 3. *When I consider the Heavens the Work of thy Fingers, the Moon and the Stars which thou hast ordained. What is Man that thou art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour*, &c.

But it may be objected, That God Almighty was not so selfish and desirous of Glory, as to make the World and all the Creatures therein, only for his own Honour, and to be praised by Man. To assert this, were, in *Des Cartes*'s Opinion, an absurd and childish thing, and a resembling of God to a proud Man. It is more worthy the Deity to attribute the Creation of the World to the exundation and overflowing of his transcendent and infinite Goodness, which is of its own Nature and in the very Notion of it most free, diffusive, and communicative.

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To this I shall answer in two Words. First, The Testimony of Scripture makes God in all his Actions to intend and design his own Glory mainly, *Prov.* 16. 4. *God made all things for himself.* How! for Himself? He had no need of them: He hath no use of them. No, he made them for the manifestation of his Power, Wisdom, and Goodness, and that he might receive from the Creatures that were able to take notice thereof, his Tribute of Praise. *Psal.* 50. 14. *Offer unto God Thanksgiving.* And in the next Verse, *I will deliver thee, and thou shalt glorifie me.* And again in the last Verse, *Whoso offereth Praise, glorifieth me.* So Praise is called a Sacrifice, and *the Calves of the Lips,* Hosea 14. 2. Esay 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another.* Esay 48. 11. *And I will not give my Glory to another.* The Scripture calls upon the Heavens and Earth, and Sun and Moon, and Stars, and all other Creatures, to praise the Lord; that is, by the Mouth of Man, (as I shewed before) who is hereby required to take notice of all these Creatures, and to admire and praise the Power, Wisdom, and Goodness of God manifested in the Creation and Designations of them.

Secondly, It is most reasonable that God Almighty should intend his own Glory: For he being infinite in all Excellencies and Perfections, and independent upon any other Being;

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nothing can be said or thought of him too great, and which he may not justly challenge as his due; nay, he cannot think too highly of himself, his other Attributes being adequate to his Understanding; so that, though his Understanding be infinite, yet he understands no more than his Power can effect, because that is infinite also. And therefore it is fit and reasonable, that he should own and accept the Creatures Acknowledgments and Celebrations of those Virtues and Perfections, which he hath not received of any other, but possesseth eternally and originally of himself. And indeed, (with Reverence be it spoken) what else can we imagine the ever Blessed Deity to delight and take Complacency in for ever, but his own infinite Excellencies and Perfections, and the Manifestations and Effects of them, the Works of the Creation, and the Sacrifices of Praise and Thanks offered up by such of his Creatures as are capable of considering those Works, and discerning the Traces and Footsteps of his Power and Wisdom appearing in the Formation of them; and moreover, whose bounden Duty it is so to do. The Reason why Man ought not to admire himself, or seek his own Glory, is, because he is a dependent Creature, and hath nothing but what he hath received, and not only dependent, but imperfect; yea, weak and impotent. And yet I do not take Humility in Man to consist in disowning or denying any Gift or Ability that is in him, but in a just valuation of such Gifts

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and Endowments, yet rather thinking too meanly than too highly of them; becauſe Humane Nature is ſo apt to err in running into the other extreme, to flatter it ſelf, and to accept thoſe Praiſes that are not due to it; Pride being an elation of Spirit upon falſe Grounds, or a deſire and acceptance of undue Honour. Otherwiſe, I do not ſee why a Man may not admit, and accept the Teſtimonies of others, concerning any Perfection, Accompliſhment, or Skill, that he is really poſſeſſed of; yet can he not think himſelf to deſerve any Praiſe or Honour for it, becauſe both the Power and the Habit are the Gift of God: And conſidering that one Vertue is counter-balanced by many Vices; and one Skill or Perfection, with much Ignorance and Infirmity.

The End of the Firſt Part.

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THE SECOND PART OF THE Wisdom of God Manifested in the WORKS OF THE CREATION.

Particularly in the

I. Whole Body of the Earth.
II. Bodies of Man,
And other Animals.

The Sixth Edition, Corrected.

Printed for W. Innys, at the *Prince's Arms* in St. *Paul's* Church-Yard. 1714.

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THE Wisdom of God IN THE WORKS OF THE CREATION.

PART II.

I Proceed now to select some particular Pieces of the Creation, and to consider them more distinctly. They shall be only Two:

I. The whole Body of the Earth.
II. The Body of Man.

First, The Body of the Earth, and therein I shall take notice of, 1. Its Figure. 2. Its Motion. 3. The Constitution of its Parts.

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By Earth I here understand not the Dry Land, or the Earth contradistinguished to Water, or the Earth considered as an Element: But the whole *Terraqueous* Globe, composed of Earth and Water.

1. For the *Figure*, I could easily demonstrate it to be Spherical. That the Water, which by reason of its fluidity should, one would think, compose it self to a Level, yet doth not so, but hath a Gibbose *Superficies*, may to the Eye be demonstrated upon the Sea. For when two Ships sailing contrary ways lose the sight one of another: First the Keel and Hull disappear, afterwards the Sails, and if when upon Deck you have perfectly lost sight of all, you get up to the top of the Main-mast you may descry it again. Now what should take away the sight of these Ships from each other, but the gibbosity of the interjacent Water? The roundness of the Earth from North to South is demonstrated from the appearance of Northern Stars above the Horizon, and loss of the Southern to them that travel Northward; and on the contrary the loss of the Northern, and appearance of the Southern to them that travel Southward. For were the Earth a Plain, we should see exactly the same Stars where-ever we were placed on that Plain. The roundness from East to West is demonstrated from *Eclipses* of either of the great *Luminaries*. For why the same *Eclipse*, suppose of the *Sun*, which is seen to them that live more Easterly, when the Sun is elevated six degrees above the Horizon, should

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ſhould be ſeen to them that live one degree more Weſterly, when the Sun is but five degrees above the Horizon, and ſo lower and lower proportionably to them that live more and more Weſterly, 'till at laſt it appear not at all, no Account can be given, but the globoſity of the Earth. For were the Earth a perfect Plain, the Sun would appear Eclipſed to all that live upon that Plain, if not exactly in the ſame Elevation, yet pretty near it; but to be ſure it would never appear to ſome, the Sun being elevated high above the Horizon; and not at all to others. It being clear then, that the Figure of the Earth is Spherical, let us conſider the Conveniencies of this Figure.

1. No Figure is ſo capacious as this, and conſequently, whoſe parts are ſo well compacted and united, and lie ſo near one to another for mutual Strength. Now the Earth, which is the Baſis of all Animals, and as ſome think of the whole Creation, ought to be firm, and ſtable, and ſolid, and as much as is poſſible ſecured from all Ruins and Concuſſions.

2. This Figure is moſt conſonant and agreeable to the natural *Nutus*, or tendency of all heavy Bodies. Now the Earth being ſuch a one, and all its parts having an equal propenſion, or connivency to the Center, they muſt needs be in greateſt reſt, and moſt immoveable when they are all equidiſtant from it. Whereas, were it an Angular Body, all the Angles would

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would be vast and steep Mountains, bearing a considerable proportion to the whole bulk, and therefore those parts being extremely more remote from the Center, than those about the middle of the Plains, would consequently press very strongly thitherward; and unless the Earth were made of Adamant or Marble, in time the other parts would give way, 'till all were levelled.

3. Were the Earth an angular Body, and not round, all the whole Earth would be nothing else but vast Mountains, and so incommodious for Animals to live upon. For the middle Point of every side would be nearer the Center than any other, and consequently from that Point, which way soever one travelled would be up Hill, the tendency of all heavy Bodies being perpendicularly to the Center. Besides, how much this would obstruct Commerce is easily seen. For not only the declivity of all places would render them very difficult to be travelled over, but likewise the midst of every side being lowest and nearest the Center, if there were any Rain, or any Rivers, must needs be filled with a Lake of Water, there being no way to discharge it, and possibly the Water would rise so high, as to overflow the whole *Latus*. But surely, there would be much more danger of the Inundation of whole Countries than now there is: All the Waters falling upon the Earth, by reason of its declivity every way, easily descending down to the

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the common Receptacle the Sea. And these Lakes of Water being far distant one from another, there could be no Commerce between far remote Countries, but by Land.

4. A Spherical Figure is most commodious for *dinetical* motion or revolution upon its own *Axis*. For in that neither can the Medium at all resist the motion of the Body, because it stands not in its way, no part coming into any space but what the precedent left, neither doth one part of the Superficies move faster than another: Whereas were it Angular, the parts about the Angles would find strong resistance from the Air, and those parts also about the Angles would move much faster than those about the middle of the Plains, being remoter from the Center than they. It remains therefore that this Figure is the most commodious for Motion.

Here I cannot but take notice of the folly and stupidity of the *Epicureans*, who fansied the Earth to be flat and contiguous to the Heavens on all sides, and that it descended a great way with long Roots; and that the Sun was new made every Morning, and not much bigger than it seems to the Eye, and of a flat Figure, and many other such gross Absurdities as Children among us would be ashamed of.

Secondly, I come now to speak of the *Motion* of the *Earth*. That the *Earth* (speaking according to Philosophical accurateness) doth

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move both upon its own Poles, and in the *Ecliptick*, is now the received Opinion of the most learned and skilful *Mathematicians*. To prove the diurnal Motion of it upon its Poles, I need produce no other Argument than, *First*, The vast disproportion in respect of Magnitude that is between the Earth and the Heavens, and the great unlikelihood, that such an infinite number of vast Bodies should move about so inconsiderable a spot as the Earth, which in comparison with them by the concurrent Suffrages of Mathematicians of both perswasions, is a mere point, that is, next to nothing. *Secondly*, The immense and incredible Celerity of the Motion of the Heavenly Bodies in the Ancient *Hypothesis*. *Thirdly*, Of its Annual Motion in the Ecliptick, the Stations and Retrogradations of the superiour Planets are a convincing Argument, there being a clear and facile Account thereof to be given from the mere Motion of the Earth in the *Ecliptick*; whereas in the Old *Hypothesis* no account can be given, but by the unreasonable Fiction of *Epicycles* and contrary Motions; add hereto the great unlikelihood of such an enormous *Epicycle* as *Venus* must describe about the Sun, not under the Sun, as the old Astronomers fansied. About the Sun, I say, as appears by its being hid or eclipsed by it, and by its several *Phases*, like the *Moon*. So that whosoever doth clearly understand both *Hypothesis*, cannot, I perswade my self, adhere to the Old and reject

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the New, without doing some violence to his Faculties.

Against this Opinion lie two Objections, *First*, That it is contrary to Sense, and the common Opinion and Belief of Mankind. *Secondly*, that it seemeth contrary to some Expressions in *Scripture*. To the first I answer, that our Senses are sometimes mistaken, and what appears to them is not always in reality so as it appears. For Example: The Sun or Moon appear no bigger at most, than a Cart-wheel, and of a flat figure. The Earth seems to be plain: the Heavens to cover it like a Canopy, and to be contiguous to it round about: A Fire-brand nimbly moved round, appears like a Circle of Fire; and to give a parallel Instance, a Boat lying still at Anchor in a River, to him that Sails and Rows by it, seems to move apace: and when the Clouds pass nimbly under the Moon, the Moon it self seems to move the contrary way. And there have been whole Books written in Confutation of vulgar Errors. *Secondly*, As to the *Scripture*, when speaking of these things, it accommodates it self to the common and received Opinions, and employs the usual Phrases and Forms of Speech (as all Wise Men also do, though in strictness, they be of a different or contrary Opinion) without intention of delivering any thing Doctrinally concerning these Points; or confuting the contrary: And yet by those that maintain the Opinion of the Earth's motion, there might a convenient Interpretation be gi-

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ven of such places as seem to contradict it. Howbeit, because some pious Persons may be offended at such an Opinion, as savouring of Novelty, thinking it inconsistent with Divine Revelation, I shall not positively assert it, only propose it as an *Hypothesis* not altogether improbable. Supposing then, that the Earth doth move, both upon its own Poles, and in the Ecliptick about the Sun, I shall shew how admirably its Situation and Motion are contrived for the conveniency of Man and other Animals: which I cannot do more fully and clearly than Dr. *More* hath already done in his *Antidote against Atheism*, whose Words therefore I shall borrow.

First, Speaking of the *Paralleleism* of the *Axis* of the *Earth*, he saith, I demand whether it be better to have the *Axis* of the Earth steady and perpetually parallel to it self, or to have it carelessly tumble this way and that way as it happens, or at least very variously and intricately: And you cannot but answer me, it is better to have it steady and parallel. For in this lies the necessary Foundation of the Art of Navigation and Dialling. For that steady Stream of Particles, which is supposed to keep the *Axis* of the *Earth* parallel to it self, affords the Mariner both his *Cynosura*, and his *Compass*. The *Load-stone* and the *Load-star* depend both upon this. The *Load-stone*, as I could demonstrate, were it not too great a digression; and the *Load-star*, because that which keeps the *Axis* parallel to it self, makes each of the *Poles* con-

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conſtantly reſpect ſuch a Point in the Heavens; as for Example, the *North-Pole* to point almoſt directly to that which we call the *Pole-ſtar*. And beſides, *Dialling* could not be at all without this ſteadineſs of the *Axis*. But both theſe Arts are pleaſant, and one eſpecially of mighty Importance to Mankind. For thus there is an orderly meaſuring of our time for Affairs at home, and an opportunity of Traffick abroad with the moſt remote Nations of the World, and ſo there is a mutual Supply of the ſeveral Commodities of all Countries, beſides the enlarging our Underſtandings by ſo ample Experience we get both of Men and Things. Wherefore if we were rationally to conſult, whether the *Axis* of the *Earth* were better be held ſteady, and parallel to it ſelf, or left at random, we would conclude it ought to be ſteady, and ſo we find it *de Facto*, though the Earth move floating in the liquid Heavens. So that appealing to our own Faculties we are to affirm, That the conſtant Direction of the *Axis* of the *Earth* was Eſtabliſhed by a Principle of Wiſdom and Counſel.

Again, there being ſeveral Poſtures of this ſteady Direction of the *Axis* of the *Earth*, *viz.* Either perpendicular to a Plain, going through the Center of the *Sun*, or co-incident, or inclining, I demand which of all theſe Reaſon and Knowledge would make choice of. Not of a perpendicular Poſture. For ſo both the pleaſant Variety, and great Convenience of

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Summer and Winter, Spring and Autumn would be lost, and for want of Accession of the Sun, these parts of the Earth, which now bring forth Fruits, and are Habitable, would be in an incapacity of ever bringing forth any; sith then, the heat could never be greater than now it is at our 10th of *March*, or the 11th of *September*, and therefore not sufficient to bring their Fruits and Grain to Maturity, and consequently could entertain no Inhabitants, and those Parts that the full heat of the Sun could reach, he plying them always alike without any annual Recession or Intermission, would at last grow tired or exhausted, or be wholly dried up, and want moisture, the Sun dissipating and casting off the Clouds Northwards and Southwards. Besides we observe that an orderly Vicissitude of Things, doth much more gratifie the Contemplative Property in Man.

And now in the second place neither would Reason make choice of a co-incident Position. For if the *Axis* thus lay in a Plain that goeth through the Center of the *Sun*, the *Ecliptick* would like a *Colure*, or one of the *Meridians*, pass through the *Poles* of the Earth, which would put the Inhabitants of the World into a pitiful condition. For they that escape best in the *Temperate Zone*, would be accloyed with long Nights very tedious, no less than Forty days, and those that now never have their Night above twenty-four Hours, as *Friesland*, *Island*,

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Island, the furthest parts of *Russia* and *Norway*, would be deprived of the Sun, above a Hundred and Thirty Days together. Our selves in *England*, and the rest of the same Clime would be closed up in darkness no less than a Hundred or Eighty Days: and so proportionably of the rest, both in, and out of the *Temperate Zones*. And as for Summer and Winter, though those Vicissitudes would be, yet it could not but cause raging Diseases, to have the Sun stay so long, describing his little Circles so near the Poles, and lying so hot on the Inhabitants, that had been in so long extremity of Darkness and Cold before.

It remains therefore, that the posture of the *Axis* of the Earth be inclining not perpendicular, not coincident to the fore-mention'd Plain. And verily, it is not only inclining, but in so fit a proportion, that there can be no fitter imagined to make it to the utmost capacity, as well pleasant as habitable. For though the course of the Sun be curbed between the Tropicks, yet are not those parts directly subject to his perpendicular Beams, either Unhabitable, or extremely Hot, as the Ancients fansied: By the Testimony of Travelers, and particulary Sir *Walter Raleigh*, the parts under and near the Line, being as fruitful and pleasant, and fit to make a Paradise of, as any in the World. And that they are as suitable to the Nature of Man, and as convenient to live in, appears from the Longævity of the Natives; as for

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Instance, the *Æthiopes*, called by the Ancients, Μακρόβιοι; but especially in the *Brasilians* in *America*, the ordinarly Term of whose Life is a Hundred Years, as is set down by *Piso*, a Learned Physician of *Holland*, who travelled thither on purpose to augment Natural Knowledge, but especially what related to Physick. And reasonable it is, that this should be so, for neither doth the Sun lie long upon them, their Day being but twelve Hours, and their Night as long, to cool and refresh them, and besides, they have frequent Showers, and constant Breezes, or fresh Gales of Wind from the *East*. It was the Opinion of *Asclepiades*, as *Plutarch* reports, that generally the Inhabitants of Cold Countreys are longer lived than those of Hot, because the cold keeps in the natural heat, as it were locking up the Pores to prevent its Evaporation; whereas in hot Regions the heat is easily dissipated, the Pores being large and open to give it way. Which opinion because I find some Learned Men still to adhere to, I shall produce some further Instances out of Monsieur *Rochefort*'s History of the *Antilles* Islands, to confirm the contrary, and to shew how often and easily we may be deceiv'd, if we trust to our own Ratiocinations, how plausible soever, and consult not Experience.

The ordinary Life (saith he) of our *Caribbeans* is an hundred and fifty years long, and sometimes more. There were some among them not long since living, who remembred to have seen

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ſeen the firſt *Spaniards*, that aborded *America*, who, we may thence conclude, lived to be at leaſt 160 years old.

The *Hollanders* who Traffick in the *Molucca* Iſlands, aſſure us, that the ordinary term of life of the Natives there is one hundred and thirty years.

Vincent le Blanc tells us, that in *Sumatra*, *Java* and the neighbouring Iſlands, the life of the Inhabitants is extended to 140 years, and that in the Realm of *Caſſuby* it reaches 150. *Francis Pirara* promotes the life of the *Braſilians* beyond the term we have ſet it, *v. g.* to 160 years or more, and ſays that in *Florida* and *Jucatan* there are Men found, who paſs that age. And it is ſaid, that the *French* in *Laudoniers* Voyage into *Florida*, Anno 1564. ſaw a certain old Man, who affirmed himſelf to be three hundred years old, and the Father of five Generations; *And well he might be of double that number.*

Laſtly, *Mapheus* reports, that a certain *Bengaleſe* vaunted himſelf to be 335 years old. So far Monſieur *Rochefort*. Indeed theſe two laſt Inſtances, being perchance ſingular and extraordinary, do not prove the point; For even among us, where the ordinary term of life is about threeſcore and ten or fourſcore, there occur ſome rare inſtances of Perſons, who have lived 130, 140, 150 years and more. But the other Teſtimonies being general prove it beyond contradiction; Neither yet is the thing

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in it self improbable. For there being not so great inequality of Weather in those hot Countries, as there is in cold, the Body is kept in a more equal temper, and not having such frequent Shocks, as are occasion'd by such air, and often changes, and that from one extreme to another, holds out much longer. So we see infirm and crazy Persons, when they come to be so weak as to be fixed to their Beds, hold out many Years, some I have heard of, that have lain bed-rid 20 years: because in the bed they are always kept in an almost equal temper of heat, who, had they been exposed to the excesses of heat and cold, would not probably have survived one.

Seeing then, this best posture which our Reason could make choice of, we see really established in Nature, we cannot but acknowledge it to be the issue of Wisdom, Counsel, and Providence. Moreover, a further Argument to evince this is, That though it cannot but be acknowledged, that if the *Axis* of the Earth were perpendicular to the Plane of the Ecliptick, her motion would be more easie and natural, yet notwithstanding for the Conveniences fore-mentioned, we see it is made in an inclining posture.

Another very considerable, and heretofore unobserv'd Convenience of this inclination of the Earth's *Axis*, Mr. *Kiel* affords us in *his Examination of Dr.* Burnet's *Theory of the Earth*, p. 69.

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There is (saith he) one more [besides what he had mentioned before] considerable advantage, which we reap by the present position of the Earth, which I will here insert, because I do not know that it is taken notice of by any. And it is, that by the present inclination of the Earth's *Axis* to the Plane of the *Ecliptick*, we who lived beyond 45 degrees of Latitude, and stand most in need of it, have more of the Suns heat throughout the year, than if he had shined always in the *Equator*; that is, If we take the sum of the Suns actions upon us both in Summer and Winter, they are greater than its heat would be if he moved always in the *Equator*; or which is the same thing, the aggregate of the Suns heat upon us while he describes any two opposite Parallels, is greater than it would be if in those two days he described the *Equator*. Whereas in the *Torrid Zone* and even in the Temperate almost as far as 45 degrees of Latitude, the sum of the Suns heat in Summer and Winter is less than it would be, were the *Axis* of the Earth perpendicular to the Plane of the *Ecliptick*. For the Demonstration of which, I refer the Reader to the Book it self.

I think (proceeds he) this consideration cannot but lead us into a transcendent admiration of the *Divine Wisdom*, which hath placed the Earth in such a posture as brings with it several Conveniencies beyond what we can easily discover without study and application: and I make

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make no question, but if the rest of the *Works of Nature* were well observed, we should find several advantages which accrue to us by their present Constitution, which are far beyond the uses of them that are yet discovered; by which it will plainly appear, that God hath chosen better for us than we could have done for our selves.

If any Man should object and say, It would be more convenient for the Inhabitants of the Earth, if the Tropicks stood at a greater distance, and the Sun moved further Northward and Southward, for so the North and South Parts would be relieved, and not exposed to so extreme Cold, and thereby rendred uninhabitable as now they are.

To this I answer, That this would be more inconvenient to the Inhabitants of the *Earth* in general, and yet would afford the *North* and *South* Parts but little more comfort. For then as much as the distances between the *Tropicks* were enlarg'd, so much would also the *Artick* and *Antartick* Circles be enlarg'd too; and so we here in *England*, and so on Northerly should not have that grateful and useful Succession of Day and Night, but proportionably to the Sun's coming towards us, so would our Days be of more than Twenty-four hours length, and according to his recess in Winter our Nights proportionable, which how great an inconvenience it would be, is easily seen. Whereas now the whole Latitude of the Earth, which hath at any time above Twenty-four hours Day, and Twenty-four

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ty-four Hours Night, is little and inconſiderable in compariſon of the whole Bulk, as lying near the *Poles*. And yet neither is that Part altogether unuſeful, for in the Waters there live Fiſhes, which otherwhere are not obvious; ſo we know the chief *Whale-fiſhing* is in *Greenland*: Yea, not only Fiſh, but great variety of Water-fowl, both whole and cloven-footed, frequent the Waters and feed there, breeding alſo on the Cliffs by the Sea-ſide, as they do with us. The Figures and Deſcriptions of a great many whereof are given us by *Martin* in his Voyage to *Spitzberg*, or *Greenland*. And on the Land *Bears*, and *Foxes*, and *Deer*, in the moſt Northerly Country that was ever yet touched, and doubtleſs, if we ſhall diſcover further to the very *North-Pole*, we ſhall find all that Tract not to be vain, uſeleſs, or unoccupied.

Thirdly, The third and laſt thing I propoſed, was the Conſtitution and Conſiſtency of the Parts of the Earth. And firſt, Admirable it is, that the Waters ſhould be gathered together into ſuch great *Conceptacula*, and the dry Land appear, and though we he had not been aſſured thereof by divine Revelation, we could not in Reaſon but have thought ſuch a Diviſion and Separation, to have been the Work of Omnipotency, and infinite Wiſdom and Goodneſs. For in this condition the Water nouriſhes and maintains innumerable Multitudes of various kinds of Fiſhes; and the dry Land ſupports and feeds as great

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great variety of Plants and Animals, which have their firm Footing and Habitation. Whereas had all been *Earth*, all the Species of *Fishes* had been lost, and all those Commodities which the Water affords us; or all *Water*, there had been no living for Plants, or Terrestrial Animals, or Man himself, and all the Beauty, Glory, and Variety of this Inferiour World had been gone, nothing being to be seen, but one uniform dark Body of Water: or had all been mixt and made up of Water and Earth into one Body of Mud or Mire, as one would think should be most natural: for why such a separation, as at present we find, should be made, no account can be given, but Providence. I say, had all this Globe been Mire or Mud, then could there have been no possibility for any *Animals* at all to have lived, excepting some few, and those very dull and inferiour ones too. That therefore the *Earth* should be made thus, and not only so, but with so great variety of Parts, as Mountains, Plains, Vallies, Sand, Gravel, Lime, Stone, Clay, Marble, Argilla, *&c.* which are so delectable and pleasant, and likewise so useful and convenient for the breeding, and living of various Plants and Animals; some affecting Mountains, some Plains, some Valleys, some Watery Places, some Shade, some Sun, some Clay, some Sand, some Gravel, *&c.* That the Earth should be so figured as to have Mountains in the Midland Parts; abounding with Springs of Water pouring down Streams and Rivers

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Rivers for the Neceſſities and Conveniencies of the Inhabitants of the lower Countries; and that the Levels and Plains ſhould be formed with ſo eaſie a declivity as to caſt off the Water, and yet not render Travelling or Tillage very difficult or laborious. Theſe things, I ſay, muſt needs be the reſult of Counſel, Wiſdom, and Deſign. Eſpecially when (as I ſaid before) not that way which ſeems more facile and obvious to Chance is choſen, but that which is more difficult and hard to be traced, when it is moſt convenient and proper for thoſe nobler Ends and Deſigns, which were intended by its Wiſe Creator and Governour. Add to all this, that the whole dry Land is, for the moſt part, covered over with a lovely Carpet of Green Graſs, and other Herbs, of a colour not only moſt grateful and agreeable, but moſt uſeful and ſalutary to the Eye; and this alſo decked and adorned with great variety of Flowers of beautiful Colours and Figures, and of moſt pleaſant and fragrant Odours for the refreſhment of our Spirits, and our innocent Delight. As alſo with beautiful Shrubs, and ſtately Trees, affording us not only pleaſant and nouriſhing Fruits, many Liquors, Drugs, and good Medicines, but Timber, and Utenſils for all ſorts of Trades, and the Conveniences of Man. Out of many thouſands of which we will only juſt name a few, leſt we ſhould be tedious and too bulky.

Firſt,

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First, The *Coco*, or *Coker-Nut*-Tree, that supplies the *Indians* with almost whatever they stand in need of, as Bread, Water, Wine, Vinegar, Brandy, Milk, Oyl, Honey, Sugar, Needles, Thred, Linen, Cloaths, Cups, Spoons, Beesoms, Baskets, Paper, Masts for Ships, Sails, Cordage, Nails, Coverings for their Houses, *&c.* Which may be seen at large in the many printed Relations of Voyages and Travels to the *East-Indies*, but most faithfully in the *Hortus Malabaricus*, published by that immortal Patron of Natural Learning, *Henry Van Rheede van Draakenstein*, who has had great Commands and Employs in the *Dutch* Colonies.

Secondly, The *Aloe Muricata vel Aculeata*, which yields the *Americans* every thing their Necessities require, as Fences and Houses, Darts, Weapons, and other Arms, Shooes, Linen, and Cloaths, Needles and Thread, Wine and Honey, besides many Utensils, for all which *Hernandes*, *Garcilasso de la Vega*, and *Margrave* may be consulted.

Thirdly, The *Bandura Cingalensium*, called by some the *Priapus Vegetabilis*, at the end of whose Leaves hang long Sacks or Bags, containing a pure limpid Water of great use to the *Natives*, when they want Rain for eight or ten Months together.

A parallel Instance to this of the *Bandura*, my Learned and Worthy Friend Dr. *Sloane* affords

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fords us in a Plant by him observed in the Island of *Jamaica*, and described by the Title of *Viscum Caryophilloides Maximum flore tripetalo pallide luteo, semine filamentoso*, which is commonly called in that Island *Wild Pine*, Philosoph. Transact. N. 251. Pag. 114. I shall not transcribe the whole Description, but only that part of it which relates to this particular. "From the Root (which he had described "before) arise Leaves on every side, after the "manner of Leeks or *Ananas*, whence the "name of Wild Pine or *Aloes*, being folded or "enclosed one within another, each of which "is two Foot and an half long, and from a "three Inch breadth at beginning or base ends "in a point, having a very hollow or concave "inward side, and a round or convex outward "one: So that by all their hollow sides is "made within a very large Preservatory, Ci-"stern or Basin, fit to contain a pretty quanti-"ty of Water, which in the rainy Season falls "upon the utmost parts of the spreading "Leaves, which have Channels in them, con-"veying it down to the Ciftern where it is "kept, as in a Bottle, the Leaves after they "are swelled out like a bulbous Root to make "the Bottle; bending inward or coming again "close to the stalk, by that means hindring the "evaporation of the Water, by the heat of "the Sun-beams.

"In the mountainous as well as the dry "low Woods, in scarcity of Water, this Re-

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" ſervatory is not only neceſſary and ſufficient " for the nouriſhment of the Plant it ſelf, but " likewiſe is very uſeful to Men, Birds, and " all ſorts of Inſects, whither in ſcarcity of " Water they come in Troops, and ſeldom go " away without refreſhment.

" Captain *Dampier* in his Voyages, *Vol.* II. " of *Campeche* (tells us) that theſe Baſins made " of the Leaves of the *Wild Pine* will hold a " Pint and half, or a quart of Water, and that " when they find theſe *Pines* they ſtick their " Knives into the Leaves juſt above the Roots; " and that lets out the Water, which they catch " in their Hats, as (ſaith he) I have done many " times to my great relief.

Fourthly, The *Cinnamon-Tree* of *Ceylon*, in whoſe parts there is a wonderful diverſity; out of the Root they get a ſort of *Camphire*, and its Oyl; out of the Bark of the Trunk the true Oyl of *Cinnamon*; from the Leaves, an Oyl like that of Cloves; out of the Fruit a *Juniper* Oyl, with a mixture of thoſe of *Cinnamon and Cloves*; beſides they boil the Berries into a ſort of Wax, out of which they make Candles, Plaiſters, Unguents. Here we may take Notice of the *Candle-Trees* of the *Weſt-Indies*, out of whoſe Fruit boil'd to a thick fat Conſiſtence, are made very good Candles, many of which have been lately diſtributed by that moſt ingenious Merchant Mr. *Charles Dubois*.

Fifthly,

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Fifthly, The *Fountain*, or *Dropping-Trees*, in the *Isles of Ferro*, St. *Thomas*, and in *Guiny*, which serve the Inhabitants instead of Rain, and fresh Springs: My honoured Friend Dr. *Tancred Robinson*, in a late Letter to me, is not of *Vossius*'s Opinion, that these Trees are of the *Ferulaceous* kind, because he observes that by the Descriptions of Eye-witnesses, and by the dry'd Sample sent by *Paludanus*, to the Duke of *Wirtenberg*, the Leaves are quite different from those of the *Ferula*'s, coming nearer to the *Seseli Ethiopicum Salicis vel Periclymeni folio*: Therefore the *Doctor* rather thinks them to be of the *Laurel*-kind, though he concludes here may be many different sorts of these running aqueous-Trees, because that *Phænomenon* does not depend upon, or proceed from any peculiarity of the Plant, but rather from the Place and Situation; of which he writes more at large in a Letter printed in another Discourse of mine.

Sixthly, And *Lastly*, We will only mention the Names of some other Vegetables, which with Eighteen or Twenty Thousand more of that kind, do manifest to Mankind the illustrious Bounty and Providence of the Almighty and Omniscient Creator towards his undeserving Creatures; as the *Cotton-Trees*; the *Manyoc*, or *Cassava*; the *Potatoe*; the *Jesuit's Bark-tree*; the *Poppy*; the *Rhubarb*; the *Scammony*;

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mony; the *Jalap*; the *Coloquintida*; the *China*; *Sarsa*; the *Serpentaria Virginiana*, or *Snake-weed*, the *Nisi*, or *Genseg*; the *Numerose Balsam*, and *Gum-trees*, many of which are of late much illustrated by the great Industry and Skill of that most discerning Botanist, Dr. *Leonard Plukenet*. Of what great use all these, and innumerable other Plants are to Mankind in the several parts of Life, few or none can be ignorant; besides the known Uses in Curing Diseases, in Feeding and Cloathing the Poor, in Building, in Dying, in all Mechanicks there may be as many more not yet discover'd, and which may be reserv'd on purpose to exercise the Faculties bestow'd on Man, to find out what is necessary, convenient, pleasant, or profitable to him.

To summ up all in brief: This *Terraqueous* Globe we know is made up of two parts,

1. A thin and fluid.
2. A firm and consistent.

The former called by the Name of *Water*; the latter, of *Earth*, or Dry Land. The *Land* being the more dense and heavy Body, doth naturally descend beneath the Water, and occupy the lower place; the *Water* ascends and floats above it. But we see that it is not thus: For the Land, though the more heavy, is forcibly and contrary to its nature so elevated as to cast off the Water, and stand above it, being

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ing (as the Pſalmiſt phraſes it) *Founded* upon, or *above the Seas, and eſtabliſhed above the Floods*, Pſal. 24. 2. And this in ſuch manner, that not only on one ſide of the Globe; but on all ſides there were probably Continents and Iſlands raiſed ſo equally as to counterbalance one another, the Water flowing between them, and filling the hollow and depreſſed places. Neither was the dry Land only raiſed up, and made to appear, but ſome parts (which we call Mountains) were highly elevated above others; and thoſe ſo diſpoſed and ſituated (as we have ſhewn) in the mid-land parts, and in continued Chains running *Eaſt* and *Weſt*, as to render all the Earth habitable, a great part whereof otherwiſe would not have been ſo: But the *Torrid Zone* muſt indeed have been ſuch a place as the Antients fanſied it, unhabitable for heat. Let us now conſider how much better it is, that the dry Land ſhould be thus raiſed up, and the Globe divided almoſt equally between Earth and Water, than that all its Surface ſhould be one uniform and dark Body of Water. I ſay Water, becauſe that naturally occupies the ſuperiour place, and not Earth. For were it all Water, the whole Beauty of this inferiour World were gone: There could be no ſuch pleaſant and delicious Proſpects as the Earth now affords us; no diſtinction and grateful variety of Mountains and Hills, Plains and Valleys, Rivers and Pools, and Fountains: No ſhady Woods ſtored with lofty and towring

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Trees for Timber; lowly, and more ſpread ones, for Shade and Fruit: No amicable Verdure of Herbs, beſpangled with an infinite variety of ſpecious and fragrant Flowers: For thoſe Plants that grow at the bottom of the Sea, are for the moſt part of a dull, ſullen and dirty Olive Colour, and bear no Flowers at all. Inſtead of the elegant Shapes and Colours, the Sagacity and Docility of ingenious Beaſts and Birds, the muſical Voices and Accents of the Aereal Choriſters, there had been nothing but mute and ſtupid and indocile Fiſhes, which ſeem to want the very Senſe of Diſcipline, as may be gathered from that they are not Vocal, and that there appear in them no Organs of Hearing: It being alſo doubtful, whether the Element they live in be capable of tranſmitting Sounds; the beſt Senſe they have, even their Sight, can be but dull and imperfect. The Element of Water being ſemiopake, and reflecting a good part of the Beams of Light. The moſt noble and ingenious Creatures that live there, the Cetaceous kind, being near a-kin to Terreſtrial Animals, and breathing in the ſame Element, the open Air. Had, I ſay, all been Water, there had been no place for ſuch a Creature as Man; as we ſee there is no ſuch there. There is no Buſineſs for him, no Subject to employ his Art and Faculties, and conſequently there could be no Effects of them: No ſuch things as Houſes and Cities, and ſtately Edifices, as Gardens and Orchards, and Walks

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Walks and Labyrinths, as Cornfields, and Vineyards, and the reſt of theſe Ornaments, wherewith the Wit and Induſtry of Man hath embelliſhed the World.

Theſe are great things, and worthy the Care and Providence of the Creator; which whoſo conſidereth, and doth not diſcern and acknowledge, muſt needs be as ſtupid as the Earth he goes upon.

But becauſe Mountains have been lookt upon by ſome as Warts and ſuperfluous Excreſcencies, of no uſe or benefit; nay, rather as ſigns and proofs, that the preſent Earth is nothing elſe but a heap of Rubbiſh and Ruins, I ſhall reduce and demonſtrate in Particulars, the great Uſe, Benefit, and Neceſſity of them.

I. They are of eminent Uſe for the Production and Original of Springs and Rivers. Without Hills and Mountains there could be no ſuch things, or at leaſt but very few: No more than we now find in plain and level Countries; that is, ſo few, that it was never my hap to ſee one. In Winter-time indeed, we might have Torrents and Land-floods, and perhaps ſometimes great Inundations, but in Summer nothing but ſtagnating Water, reſerved in Pools and Ciſterns, or drawn up out of deep Wells. But as for a great part of the Earth (all lying within, or near the Tropicks) it would neither

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have Rivers, nor any Rain at all: We should consequently lose all those Conveniencies and Advantages that Rivers afford us, of Fishing, Navigation, Carriage, Driving of Mills, Engines, and many others. This end of Mountains I find assigned by Mr. *Edmund Halley*, a Man of great sagacity and deep insight into the Natures and Causes of Things, in a Discourse of his published in the *Philosoph. Transactions*, Numb. 192. in these words: *This, if we may allow Final Causes* [*Hardiment*, the thing is clear, pronounce boldly without any *Ifs* or *Ands*] *This seems to be one design of the Hills, that their Ridges being placed through the midst of their Continents, might serve as it were Alembicks, to distil fresh Water for the use of Man and Beast; and their heights to give a descent to those streams, to run gently like so many Veins of the Macrocosm, to be the more beneficial to the Creation.*

II. They are of great use for the Generation, and convenient digging up of Metals and Minerals: which how necessary Instruments they are of Culture and Civility I have before shewn. These we see are all digged out of Mountains, and I doubt whether there is, or can be any Generation of them, in perfectly plain and level Countries. But if there be, yet could not such Mines, without great pains and charges, if at all, be wrought; the Delfs would be so flown with Waters (it being impossible to make any

Addits

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Addits or *Soughs* to drain them) that no Gins or Machines could ſuffice to lay and keep them dry.

III. They are uſeful to Mankind in affording them convenient Places for Habitation and Situations of Houſes and Villages, ſerving as Skreens to keep off the cold and nipping Blaſts of the *Northern* and *Eaſterly* Winds, and reflecting the benign and cheriſhing Sun-beams, and ſo rendering their Habitations both more comfortable, and more chearly in Winter; and promoting the Growth of Herbs and Fruit-Trees, and the maturation of their Fruits in Summer. Beſides caſting off the Waters, they lay the Gardens, Yards, and Avenues to the Houſes dry and clean; and ſo as well more ſalutary, as more elegant. Whereas Houſes built in Plains, unleſs ſhaded with Trees, lie bleak and expoſed to Wind and Weather; and all Winter are apt to be grievouſly annoyed with Mire and Dirt.

IV. They are very Ornamental to the Earth, affording pleaſant and delightful Proſpects, both, 1. To them that look downwards from them, upon the ſubjacent Countries; as they muſt needs acknowledge, who have been but on the Downs of *Suſſex*, and enjoyed that raviſhing Proſpect of the Sea on one hand, and the Country far and wide on the other. And, 2. To thoſe that look upwards and behold them from the

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the Plains and low Grounds; which what a refreshing and pleasure it is to the Eye, they are best able to judge who have lived in the Isle of *Ely*, or other level Countries, extending on all sides further than one can ken; or have been out far at Sea, where they can see nothing but Sky and Water. That the Mountains are pleasant Objects to behold, appears, in that the very Images of them, their Draughts and Landskips are so much esteemed.

V. They serve for the production of great variety of Herbs and Trees. For it is a true Observation, That Mountains do especially abound with different Species of Vegetables, because of the great diversity of Soils that are found there, every *Vertex*, or Eminency, almost affording new kinds. Now these Plants serve partly for the Food and Sustenance of such Animals as are proper to the Mountains, partly for Medicinal Uses; the chief Physick-Herbs and Roots, and the best in their kinds growing there: It being Remarkable, that the greatest and most luxuriant *Species* in most *Genera* of Plants are Native of the Mountains: Partly also for the Exercise and Diversion of such Ingenious and Industrious Persons, as are delighted in searching out these natural Rarities; and observing the outward Form, Growth, Natures, and Uses, of each *Species*, and reflecting upon the Creator of them his due Praises and Benedictions.

VI. They

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VI. They ſerve for the Harbour, Entertainment, and Maintenance of various Animals, Birds, Beaſts, and Inſects, that breed, feed, and frequent there. For the higheſt Tops and Pikes of the *Alps* themſelves, are not deſtitute of their Inhabitants, the *Ibex*, or *Stein-buck*, the *Rupicapra*, or *Chamois*, among Quadrupeds; the *Lagopus* among Birds; and I my ſelf have obſerved beautiful *Papilio's*, and ſtore of other Inſects, upon the tops of ſome of the *Alpine* Mountains. Nay, the higheſt Ridges of many of thoſe Mountains, ſerve for the maintenance of Cattle for the Service of the Inhabitants of the Valleys: The Men there, leaving their Wives and younger Children below, do, not without ſome difficulty, clamber up the Acclivities, dragging their Kine with them, where they feed them, and milk them, and make Butter and Cheeſe, and do all the Dairy-work, in ſuch ſorry Hovels and Sheds as they build there to inhabit in during the Summer Months. This I my ſelf have ſeen and obſerved in Mount *Jura*, not far from *Geneva*, which is high enough to retain Snow all the Winter.

The ſame they do alſo in the *Griſons* Country, which is one of the higheſt parts of the *Alps*, travelling through which I did not ſet foot off Snow for four days Journey, at the latter end of *March*.

VII. Thoſe

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VII. Those long Ridges and Chains of lofty and topping Mountains, which run thro' the whole Continents *East* and *West*, (as I have elsewhere observed) serve to stop the evagation of the Vapours to the *North* and *South* in hot Countries, condensing them like Alembick heads into Water, and so by a kind of external distillation giving Original to Springs and Rivers; and likewise by amassing, cooling, and constipating of them, turn them into Rain; by those means rendring the fervid Regions of the *Torrid Zone* habitable.

This Discourse concerning the use of Mountains, I have made use of in another * Treatise; but because it is proper to this place, I have with some Alterations and Enlargements here repeated it.

* *The Dissolution of the World.*

I had almost forgotten that use they are of to Mankind in serving for Boundaries and Defences to the Territories of Kingdoms and Common-wealths.

A Second Particular I have made choice of, more exactly to survey and consider, is the Body of Man: Wherein I shall endeavour to discover something of the Wisdom and Goodness of God, First, By making some general Observations concerning the Body. Secondly, by running over and discoursing upon its principal Parts and Members.

1. Then

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1. Then in general I say, the Wisdom and Goodness of God appears in the *erect Posture* of the Body of Man, which is a Priviledge and Advantage given to Man, above other Animals. But though this be so, yet I would not have you think, that all the Particulars I shall mention are proper only to the Body of Man, divers of them agreeing to many other Creatures. It is not my Business to consider only the Prerogatives of Man above other Animals, but the Endowments and Perfections which Nature hath conferred on his Body, though common to them with him. Of this *Erection* of the *Body* of Man, the Ancients have taken Notice as a particular Gift and Favour of God.

Ovid. Metam. 1.

Pronàq; cùm spectent Animalia cætera terram,
Os homini sublime dedit, cælumq; tueri
Jussit, & erectos ad Sydera tollere vultus.

And before him, *Tully* in his Second Book *De Nat. Deorum.*

Ad hanc providentiam naturæ tam diligentem tàmq; solertem adjungi multa possunt, è quibus intelligatur quantæ res hominibus à Deo, quàmq; eximiæ tributæ sunt, qui primùm eos humo excitatos, celsos & erectos constituit, ut Deorum cognitionem cælum intuentes capere possent. Sunt enim è terra homines, non ut incolæ atq; habitatores,

tatores, ſed quaſi ſpectatores ſuperarum rerum atq; cæleſtium, quarum ſpectaculum ad nullum aliud genus animantium pertinet.

Man being the only Creature in this ſublunary World, made to contemplate Heaven, it was convenient that he ſhould have ſuch a Figure or *Situs* of the parts of his Body, that he might conveniently look upwards. But to ſay the Truth in this reſpect of contemplating the Heavens or looking upwards, I do not ſee what advantage a Man hath by this Erection above other Animals, the Faces of moſt of them being more ſupine than ours, which are only perpendicular to the *Horizon*, whereas ſome of theirs ſtand reclining. But yet two or three other Advantages we have of this Erection, which I ſhall here mention.

Firſt, It is more commodious for the ſuſtaining of the Head, which being full of Brains and very heavy (the Brain in Man being far larger in proportion to the Bulk of his Body, than in any other Animal) would have been very painful and weariſom to carry, if the Neck had lain parallel or inclining to the Horizon.

Secondly, This Figure is moſt convenient for Proſpect and looking about one. A Man may ſee further before him, which is no ſmall advantage for avoiding Dangers, and diſcovering whatever he ſearches after.

Thirdly

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Thirdly, The conveniency of this Site of our Bodies will more clearly appear, if we conſider what a pitiful condition we had been in, if we had been conſtantly neceſſitated to ſtand and walk upon all Four; Man being by the make of his Body, of all Quadrupeds (for now I muſt compare him with them) the moſt unfit for that kind of *Inceſſus*, as I ſhall ſhew anon. And beſides that we ſhould have wanted, at leaſt in a great meaſure, the uſe of our Hand, that unvaluable Inſtrument, without which we had wanted moſt of thoſe advantages we enjoy as reaſonable Creatures, as I ſhall more particularly demonſtrate afterwards.

But it may be perchance objected by ſome that Nature did not intend this Erection of the Body, but that it is ſuperinduced and artificial; for that Children at firſt creep on all Four, according to that of the Poet,

Mox Quadrupes, rituque tulit ſua membra ferarum, Ovid.

To which I anſwer, that there is ſo great an inequality in the length of our Legs and Arms, as would make it extremely inconvenient, if not impoſſible, for us to walk upon all Four, and ſet us almoſt upon our Heads; and therefore we ſee that Children do not creep upon their Hands and Feet, but upon their Hands,

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Hands and Knees; so that it is plain that Nature intended us to walk as we do, and not upon all Four.

2. I argue from the *Situs* or position of our Faces; for had we been to walk upon all Four, we had been the most prone of all Animals, our Faces being parallel to the Horizon, and looking directly downwards.

3. The greatness and strength of the Muscles of the Thighs and Legs above those of the Arms, is a clear indication, that they were by Nature intended for a more difficult and laborious Action, even the moving and transferring the whole Body, and that Motion to be sometimes continued for a great while together.

As for that Argument taken from the contrary flexure of the Joynts of our Arms and Legs to that of Quadrupeds; as that our Knees bend forward, whereas the same Joint of their Hind-legs bends backward; and that our Arms bend backward, whereas the Knees of their Fore-legs bend forward. Although the Observation be as old as *Aristotle*, because I think there is a mistake in it, in not comparing the same Joynts (for the first or uppermost Joynt in a Quadrupeds Hind-legs bend forward as well as a Man's Knees, which answer to it, being the uppermost Joynt of our Legs; and the like *mutatis mutandis* may be said of the Arms) I shall not insist upon it.

Another

Another Particular which may ſerve to demonſtrate that this erect Poſture of the Body of Man was intended and deſigned by the Wiſe and Good Author of Nature, is the Faſtening of the Cone of the *Pericardium* to the Midriff: An Account whereof I ſhall give the Reader out of the ingenious Dr. *Tyſon*'s *Anatomy* of the *Orang-Outang*, or *Pygmie*, p. 49.

Veſalius (ſaith he) and others make it a Peculiarity to Man, that the *Pericardium*, or Bag that incloſes the Heart, ſhould be faſtned to the *Diaphragm*. *Veſalius* tells us, (*De Corporis Humani fabrica*, lib. 6. cap. 8.) *Cæterum Involucri mucro, & dextri ipſius lateris egregia portio Septi tranſverſi nerveo circulo validiſſimè amploque admodum ſpatio connaſcitur, quod Hominibus eſt peculiare.* *The Point of the* Pericardium, *and a very conſiderable Portion of its right Side, is moſt firmly faſtned to the nervous Circle of the Midriff for a large Space, which is peculiar to Mankind.* So *Blancardius Anat. reformat*, cap. 2. p. 8. *Homo præ cæteris Animalibus hoc peculiare habet, quod ejus Pericardium Septi tranſverſi medio ſemper accreſcat, cum idem in Quadrupedum genere librum & aliquanto ſpatio ab ipſo remotum ſit.* *Man hath this peculiar to him, and different from other Animals; That his* Pericardium *doth always grow to the Middle of the Midriff, whereas in the Quadruped-kind it is free and removed ſome Diſtance from it.*

The *Pericardium* in Man is therefore thus faſtned, that in *Expiration* it might aſſiſt the

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Diastole of the *Diaphragm*: For otherwise the Liver and Stomach being so weighty, they would draw it down too much towards the *Abdomen*; so that, upon the Relaxation of its Fibres in its *Diastole*, it would not ascend sufficiently into the *Thorax*, so as to cause a Subsidency of the Lungs by lessening the Cavity there. In *Quadrupeds* there is no need of this Adhesion of the *Pericardium* to the *Diaphragm*. For in them, in *Expiration*, when the Fibres of the *Diaphragm* are relaxed, the Weight of the *Viscera* of the *Abdomen* will easily press the *Diaphragm* up into the Cavity of the *Thorax*, and so perform that Service. Besides, were the *Pericardium* fastned to the *Diaphragm* in *Quadrupeds*, it would hinder its *Systole* in *Inspiration*, or its Descent downwards upon the Contraction of its *Muscular Fibres*; and the more, because the *Diaphragm* being thus tied up, it could not then so freely force down the Weight of the *Viscera*, which are always pressing upon it, and consequently not sufficiently dilate the Cavity of the *Thorax*, and therefore must hinder their *Inspiration*. Thus we see how necessary it is, that in *Man*, the *Pericardium* should be fastned to the *Diaphragm*, and in *Quadrupeds* how inconvenient it would be. *And since we find this Difference between the Hearts of Brutes and Men in this particular; how can we imagine but that it must needs be the Effect of Wisdom and Design, and that Man was intended by Nature to walk erect, and not upon all Four, as Quadrupeds do?*

II. The

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II. The Body of Man may thence be proved to be the Effect of Wiſdom, becauſe there is nothing in it deficient, nothing ſuperfluous, nothing but hath its End and Uſe. So true are thoſe Maxims we have already made uſe of, *Natura nihil facit fruſtra*; and *Natura non abundat in ſuperfluis, nec deficit in neceſſariis*, no Part that we can well ſpare. *The Eye cannot ſay to the Hand, I have no need of thee, nor the Head to the Feet I have no need of you*, 1 Cor. xii. 21. that I may uſurp the Apoſtle's Similitude.

The Belly cannot quarrel with the Members, nor they with the Belly for her ſeeming Sloth: As they provide Meat for her, ſo ſhe concocts and diſtributes it to them. Only it may be doubted to what Uſe the *Paps* in Men ſhould ſerve. I anſwer, partly for Ornament, partly for a kind of Conformity between the Sexes, and partly to defend and cheriſh the Heart; in ſome they contain Milk, as in a *Daniſh* Family we read of in *Bartholine*'s Anatomical Obſervations. However, it follows not that they or any other Parts of the Body are uſeleſs, becauſe we are ignorant.

I have lately met with a Story in Seignior *Paulo Boccone* his *Natural Obſervations*, printed at *Bologna* in *Italy*, 1684. well atteſted, concerning a Country-man, called *Billardino di Billo*, living in a Village belonging to the City of *Nocera* in *Umbria*, called *Somareggio*, whoſe Wife dying, and leaving a young Infant, he nouriſhed it with his own Milk. This

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Man, either because in the small Village where he lived there was not a wet Nurse to be had, or because he was not able to hire one, took the Child, and applying it to his own Bosom, and putting the Nipples of his Breasts into its Mouth, invited it to suck, which the Infant did, and after divers times drawing, fetch'd some Milk. Whereat the Father encouraged, continued to apply it, and so after a while it brought down the Milk so plentifully as to nourish it for many Months, till it was fit to be weaned. Hereupon my Author having proved by sufficient Authority of able Anatomists, such as *Franciscus Maria Florentinus*, and *Marcellus Malpighius*, that the Paps of Men have the same Structure and the same Vessels with those of Women, concludes, that Nature hath not given Paps to Men, either to no Purpose, or for meer Ornament, but, if Need requires, to supply the Defect of the Female, and give Suck to the Young.

Had we been born with a large Wen upon our Faces, or a *Bavarian* Poke under our Chins, or a great Bunch upon our Backs like *Camels*, or any the like superfluous Excrescency, which should be not only useless but troublesome, not only stand us in no stead, but also be ill-favoured to behold, and burdensome to carry about, then we might have had some Pretence to doubt whether an intelligent and bountiful Creator had been our Architect; for had the Body been made by Chance, it must in all Like-

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Likelihood have had many of these superfluous and unnecessary Parts.

But now seeing there is none of our Members but hath its Place and Use, none that we could spare, or conveniently live without, were it but those we account Excrements, the Hair of our Heads, or the Nails on our Fingers ends; we must needs be mad or sottish, if we can conceive any other than that an infinitely Good and Wise God was our Author and Former.

III. We may fetch an Argument of the Wisdom and Providence of God from the convenient Situation and Disposition of the Parts and Members of our Bodies: They are seated most conveniently for Use, for Ornament, and for mutual Assistance. First, for Use; so we see the Senses of such eminent Use for our Well-being, situate in the Head, as Sentinels in a Watch-Tower, to receive and convey to the Soul the Impressions of External Objects. *Sensus autem interpretes ac nuntii rerum in capite, tanquam in arce mirificè ad usus necessarios & facti & collocati sunt. Cic. de Nat. Deorum.* The Eye can more easily see Things at a Distance, the Ear receives Sounds from afar: How could the Eye have been better placed, either for Beauty and Ornament, or for the Guidance and Direction of the whole Body? As *Cicero* proceeds well, *Nam Oculi tanquam speculatores altissimum locum obtinent, ex quo plurima conspicientes funguntur suo munere: Et*

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Aures quæ sonum recipere debent, qui naturâ in sublime fertur, rectè in altis corporum partibus collocatæ sunt; itemque Nares, eò quòd omnis odor ad superiora fertur, rectè sursum sunt. For the Eyes, like Sentinels, occupy the highest Place, from whence seeing many things they perform their Functions: And the Ears, which are made for the Reception of Sounds, which naturally are carried upwards, are rightly placed in the uppermost Parts of the Body; also the Nostrils, because all Odors ascend, are fitly situate in the superior Parts. I might instance in the other Members: How could the Hands have been more conveniently placed for all Sorts of Exercises and Works, and for the Guard and Security of the Head and principal Parts? The Heart, to dispense Life and Heat to the whole Body, *viz.* near the Center; and yet because it is harder for the Blood to ascend than descend, somewhat nearer the Head. It is also observable, that the Sinks of the Body are removed as far from the Nose and Eyes as may be, which *Cicero* takes Notice of in the fore-mentioned Place. *Ut in Ædificiis Architecti avertunt ab Oculis & Naribus Dominorum ea quæ profluentia necessariò essent tetri aliquid habitura, sic natura res similes procul amandavit à sensibus.*

Secondly, For Ornament. What could have been better contrived, than that those Members which are Pairs, should stand by one another in equal Altitude, and answer on each Side one to another? And,

Thirdly,

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Thirdly, For mutual Assistance. We have before shewed how the Eye stands most conveniently for guiding the Hand, and the Hand for defending the Eye; and the like might be said of the other Parts, they are so situate as to afford Direction and Help one to another. This will appear more clearly, if we imagine any of the Members situate in contrary Places or Positions: Had a Man's Arms been fitted only to bend backwards behind him; or his Legs only to move backwards, what Direction could his Eyes then have afforded him in Working or Walking? Or how could he then have fed himself? Nay, had one Arm been made to been forward, and the other directly backward, we had then lost half the Use of them, sith they could not have assisted one the other in any Action. Take the Eyes, or any other of the Organs of Sense, and see if you can find any so convenient a Seat for them in the whole Body, as that they now possess.

IV. From the ample Provision that is made for the Defence and Security of the principal Parts: Those are, 1. The *Heart*; which is the Fountain of Life and Vegetation, *Officina spirituum vitalium, principium & fons caloris nativi, lucerna humidi radicalis*; and that I may speak with the Chymists, *ipse Sol Microcosmi, the very Sun of the Microcosm*, or little World, in which is contained that Vital Flame or Heavenly Fire, which *Prometheus* is fabled to have stole from *Jupiter*; or as *Aristotle* phrases

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phrases it, that Ἀνάλογον τῷ τῶν ἀπλανῶν στοιχείῳ, *Divinum quid respondens Elemento Stellarum.* This for more Security is situate in the Center of the Trunk of the Body, covered first with its own Membrane, called *Pericardium*, lodged within the soft Bed of the Lungs, encompass'd round with a double Fence, (1.) Of firm Bones or Ribs to bear off Blows: (2.) Of thick Muscles and Skins, besides the Arms conveniently placed to fence off any Violence at a Distance, before it can approach to hurt it. 2. The *Brain*, which is the Principle of all Sense and Motion, the Fountain of the Animal Spirits, the chief Seat and Palace Royal of the Soul; upon whose Security depends whatever Privilege belongs to us as Sensitive or Rational Creatures. This, I say, being the prime and immediate Organ of the Soul; from the right Constitution whereof proceeds the Quickness of Apprehension, Acuteness of Wit, Solidity of Judgment, Method and Order of Invention, Strength and Power of Memory; which if once weakned and disordered, there follows nothing but Confusion and Disturbance in our Apprehensions, Thoughts and Judgments, is environed round about with such a potent Defence, that it must be a mighty Force indeed that is able to injure it.

1. A Skull so hard, thick, and tough, that it is almost as easy to split a Helmet of Iron as to make a Fracture in it. 2. This covered with Skin and Hair, which serve to keep it warm, being naturally a very cold Part, and

also

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alſo to quench and diſſipate the Force of any Stroke that ſhall be dealt it, and retund the Edge of any Weapon. 3. And yet more than all this, there is ſtill a thick and tough Membrane which hangs looſer about it, and doth not ſo cloſely embrace it, (that they call *dura Mater*;) and in caſe the Skull happens to be broken, doth often preſerve it from Injury and Diminution: And, laſtly, a thin and fine Membrane, ſtrait, and cloſely adhering, to keep it from quaſhing and ſhaking. The many Pairs of Nerves proceeding from it, and afterwards diſtributing and branching themſelves to all the Parts of the Body, either for Nutrition or Motion, are wonderful to behold in prepared Bodies, and even in the Schemes and Figures of Dr. *Willis* and *Vieuſſens*.

I might inſtance (3.) in the *Lungs*, which are ſo uſeful to us as to Life and Senſe, that the Vulgar think our Breath is our very Life, and that we breathe out our Souls from thence. Suitable to which Notion, both *anima* and *ſpiritus* in *Latin*, and πνεῦμα in *Greek*, are derived from Words that ſignify Breath and Wind: And *efflare* or *exhalare animam* ſignify to die. And the old *Romans* uſed to apply Mouth to Mouth, and receive the laſt Gaſps of their dying Friends, as if their Souls had come out that way. From hence, perhaps, might firſt ſpring that Opinion of the Vehicles of Spirits; the Vulgar, as I hinted before, conceiving that the Breath was, if not the Soul itſelf, yet that wherein it was waſted and carried away. Theſe

Lungs,

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Lungs, I say, are, for their better Security and Defence, shut up in the same Cavity with the Heart.

V. In the abundant Provision that is made against evil Accidents and Inconveniences. And the Liberality of Nature as to this Particular, appears, 1. In that she hath given many Members, which are of eminent Use, by Pairs, as two Eyes, two Ears, two Nostrils, two Hands, two Feet, two Breasts, [*Mammæ*,] two Reins: That so, if by any cross or unhappy Accident one should be disabled or rendred useless, the other might serve us tolerably well; whereas had a Man but one Hand, or one Eye, *&c.* if that were gone, all were gone, and we left in an evil Case. See then, and acknowledge the Benignity of the Deity, who hath bestowed upon us two Hands, and two Eyes, and other the like Parts, not only for our Necessity but Conveniency, so long as we enjoy them; and for our Security, in case any Mischance deprive us of one of them. 2. In that all the Vessels of the Body have many Ramifications: Which particular Branches, though they serve mainly for one Member or Muscle, yet send forth some Twigs to the neighbouring Muscles; and so interchangeably the Branches that serve these, send to them. So that if one Branch chance to be cut off or obstructed, its Defect may, in some measure, be supplied by the Twigs that come from the neighbouring Vessels. 3. In that she hath provided

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vided so many ways to evacuate what might be hurtful to us, or breed Diseases in our Bodies. If any thing oppress the Head, it hath a Power to free itself by Sneezing: If any thing fall into the Lungs, or if any Humour be discharg'd upon them, they have a Faculty of clearing themselves, and casting it up by Coughing: If any thing clog or burden the Stomach, it hath an Ability of contracting itself, and throwing it up by Vomit. Besides these ways of Evacuation, there are Siege, Urine, Sweating, *Hæmorrhaiges* from the Nose, and *hæmorrhoidal* Veins, Fluxes of Rheum. Now the Reason why Nature hath provided so many ways of Evacuation, is, because of the different Humours that are to be voided or cast out. When therefore there is a Secretion made of any noxious Humour, it is carried off by that Emunctory, whose Pores are fitted to receive and transmit the minute Parts of it; if at least this Separation be made by Percolation, as we will now suppose, but not assert. Yet I doubt not but the same Humour may be cast off by divers Emunctories, as is clear in Urine and Sweat, which are for main the same Humour carried off several ways.

To this Head of Provision against Inconveniences, I shall add an Observation or two concerning Sleep.

1. Sleep being necessary to Man and other Animals for their Refreshment, and for the Reparation of that great Expence of Spirits, which is

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is made in the day-time, by the constant Exercise of the Senses and Motions of the Muscles, that it might ease and refresh us indeed; Nature hath provided, that tho' we lie long upon one side, we should have no Sense of Pain or Uneasiness during our Rest, no, nor when we awake. Whereas in Reason one would think, that the whole Weight of the Body pressing the Muscles and Bones on which we lie, should be very burdensome and uneasy, and create a grievous Sense of Pain; and we find by Experience that it doth so, when we lie long awake in the Night, we being not able (especially if never so little indisposed) to rest one quarter of an Hour in the same Posture without shifting of Sides, or at least etching this way and that way, more or less. How this may be effected is a great Question. To me it seems most probable, that it is done by an Inflation of the Muscles, whereby they become both soft, and yet renitent like so many Pillows, dissipating the Force of the Pressure, and so preventing or taking away the Sense of Pain. That the Muscles are in this manner inflated in time of Rest, appears to the very Eye in the Faces of Children, and may be proved from that when we rest in our Cloaths, we are fain to loosen our Garters, Shoo-Strings, and other Ligatures, to give the Spirits free Passage, else we shall experience Pain and Uneasiness in those Parts, which when we are waking we find not.

The

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The Reason of this *Phænomenon*, *viz.* that ἀναλγησία or Want of Pain we experience in Sleep, during and after a long *decubitus* on one Side, Dr. *Lister* in his *Journey to* Paris, *p.* 113. and Dr. *Jones* in his Treatise of the *Mysteries of* Opium *revealed*, attribute to the Relaxation of the Nerves and Muscles in time of Sleep; and the Sense of Pain and Uneasiness when we lie awake to the Tension of them during that time. This I do not deny, but yet I think the Reason I have assigned hath a great Interest in that Rest and Easiness we enjoy when asleep.

2. Because Sleep is inconsistent with the Sense of Pain, therefore during Rest, those Nerves which convey that Motion to the Brain, which excites in the Soul a Sense of Pain, are obstructed. This I myself have had frequent Experience of, since I have been troubled with Sores on my Legs: Upon sudden awakening, finding myself at perfect Ease, and void of all Sense of Pain for a Minute's time or more, the Pain then by degrees returning, which I could attribute to nothing but the dissipating that Vapour, or whatever else it were, which obstructed the Nerves, and giving the dolorifick Motion free Passage again.

Upon second Thoughts, and reading what Dr. *Lister* and Dr. *Jones* have written concerning this Subject, I rather incline to believe, that the Motion causing a Sense of Pain, is convey'd to the Brain by the Nerves themselves in Tension,

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sion, as we see in Chords, any the least Touch at one End passes speedily to the other when they are stretch'd, which it doth not when they are relaxed, and not by the Spirits passing through them: And on the other side, the Unsensibleness of Pain proceeds rather from the Relaxation of the Nerves than their Obstruction. But yet this Tension of the Nerves and Muscles is owing to the Spirits flowing down into them, and distending them.

VI. From the Constancy that is observed in the Number, Figure, Place, and Make of all the principal Parts; and from the Variety in the less. Man is always mending and altering his Works: But Nature observes the same Tenor, because her Works are so perfect, that there is no Place for Amendments; nothing that can be reprehended. The most sagacious Men in so many Ages, have not been able to find any Flaw in these Divinely contrived and formed Machines, *no Blot or Error in this great Volume of the World, as if any thing had been an imperfect Essay at the first*, to use the Bishop of *Chester*'s Words: Nothing that can be altered for the better; nothing but if it were altered would be marred. This could not have been, had Man's Body been the Work of Chance, and not Counsel and Providence. Why should there be constantly the same Parts? Why should they retain constantly the same Places? Why should they be endued with the same Shape and Figure? Nothing so contrary

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trary as Constancy and Chance. Should I see a Man throw the same Number a thousand times together upon but three Dice, could you persuade me that this were Accidental, and that there was no necessary Cause of it? How much more incredible then is it, that Constancy in such a Variety, such a Multiplicity of Parts should be the Result of Chance? Neither yet can these Works be the Effects of Necessity or Fate, for then there would be the same Constancy observed in the smaller as well as the larger Parts, and Vessels; whereas there we see Nature doth *ludere*, as it were, sport itself; the minute Ramifications of all the Vessels, Veins, Arteries, and Nerves, infinitely varying in Individuals of the same Species, so that they are not in any two alike.

VII. The great Wisdom of the Divine Creator appears, in that there is Pleasure annexed to those Actions that are necessary for the Support and Preservation of the *Individuum*, and the Continuation and Propagation of the *Species*; and not only so, but Pain to the Neglect or Forbearance of them. For the Support of the Person, it hath annex'd Pleasure to Eating and Drinking. Which else, out of Laziness or Multiplicity of Business, a Man would be apt to neglect, or sometime forget. Indeed, to be obliged to chew and swallow Meat daily for two Hours space, and to find no Relish or Pleasure in it, would be one of the most burdensome and ungrateful Tasks of a Man's whole Life.

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Life. But because this Action is absolutely necessary, for abundant Security Nature hath inserted in us a Painful Sense of Hunger to put us in mind of it, and to reward our Performance, hath adjoined Pleasure to it. And as for the Continuation of Kind, I need not tell you, that the Enjoyments which attend those Actions are the highest Gratifications of Sense.

VIII. The wonderful Art and Providence of the Contriver and Former of our Bodies, appears in the Multitude of Intentions he must have in the Formation of the several Parts, or the Qualifications they require, to fit them for their several Uses. *Galen in his Book *De formatione Fœtus*, takes notice, "That there are in a humane Body above Six hundred several Muscles, and there are at least Ten several Intensions or due Qualifications to be observed in each of these; proper Figure, just Magnitude, right Disposition of its several Ends, upper and lower, Position of the whole, the Insertion of its proper Nerves, Veins, and Arteries, which are each of them to be duly placed; so that about the Muscles alone, no less than Six thousand several Ends or Aims are to be attended to. The Bones are reckoned to be 284. The distinct Scopes or Intentions in each of these are above 40, in all about 100000. And thus it is in some Proportion with all the other Parts, the *Skin*, *Ligaments*, *Vessels*, *Glandules*, *Humors*:

* *Bishop of Chester's* Nat. Rel. *lib.* 1. *c.* 6.

But

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"But more especially with the several Members of the Body, which do, in regard of the great Variety and Multitude of those several Intentions required to them, very much exceed the *homogeneous* Parts. And the Failing in any one of these, would cause Irregularity in the Body, and in many of them such as would be very notorious." Now to imagine that such a Machine composed of so many Parts, to the right Form, Order and Motion whereof such an infinite Number of Intentions are required, could be made without the Contrivance of some wise Agent, must needs be irrational in the highest Degree.

This wonderful Mechanism of humane Bodies, next to viewing the Life, may be seen at large in the excellent Figures of *Spigelius* and *Bidloo*; their Situation, Order, Connexion and Manner of separating them, in *Lyserus* his *Cult. Anatom.* The almost infinite Ramifications, and Inoculations of all the several sorts of Vessels, the Structures of the Glands, and other Organs, may easily be detected by Glasses, and trac'd by blowing in of Air, and drying them, or by injecting through peculiar Syringes, melted Wax, or Quicksilver; the Operations whereof may be learnt out of *Swammerdam*, *Caspar Bartholine*, and *Antonio Nuck*.

IX. Another Argument of Wisdom and Design in Contrivance of the Body of Man, and other Animals, is the Fitting of some Parts to divers Offices and Uses, whereby Nature doth

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(as the Proverb is) *Unâ fideliâ duos parietes dealbare; Stop two Gaps with one Bush.* So for instance, the *Tongue* serves not only for Tasting, but also to assist the Mastication of the Meat and Deglutition, by turning it about, and managing it in the Mouth, to gather up the Food in Man by licking; in the Dog and Cat-kind by lapping; in Kine, by plucking up the Grass: Particularly in Man, it is of admirable Use for the Formation of Words and Speaking.

The Diaphragm and Muscles of the *Abdomen* or lower Belly, are of Use not only for Respiration, but also for compressing the Intestines, and forcing the Chyle into the lacteal Veins, and likewise out of the said Veins into the *thoracick* Channel: And here, to note that by the way, appears the Use of a common *Receptacle* of Chyle, that by the Motion of the Muscles of Respiration, it being pressed upon, the Chyle might with more facility be impelled into the forementioned Duct. Besides, this Action of Respiration and Motion of the said Diaphragm and Muscles, may serve also for the Comminution and Concoction of the Meat in the Stomach (as some, not without Reason, think) by their constant Agitation and Motion upwards and downwards, resembling the pounding or braying of Materials in a Mortar.

And to instance in no more, the muscular Contraction and Pulse of the Heart serves not only for the Circulation of the Blood, but also for

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for the more perfect Mixture of its Parts; preſerving its due Craſis and Fluidity, and incorporating the Chyle and other Juices it receives with it.

X. The Wiſdom and Goodneſs too of the Divine Former of our Bodies appears in the Nouriſhment of them. For that Food which is of a wholſome Juice, and proper to nouriſh and preſerve them in a healthful State, is both pleaſant to the Taſte, and grateful and agreeable to the Stomach, and continues to be ſo till our Hunger and Thirſt be well appeaſed, and then begins to be leſs pleaſant, and at laſt even nauſeous and loathſome. *The full Stomach loaths the Honey-comb.*

On the other ſide, that which is unwholſome and unfit for Nouriſhment, or deſtructive of Health, is alſo unpleaſant to the Taſte, and ungrateful and diſagreeable to the Stomach, and that more or leſs according as it is more or leſs improper or noxious. And though there be ſome ſorts of Food leſs pleaſant to the Taſte, which by Uſe may be rendred grateful: Yet to Perſons that are in Health, and in no neceſſity of uſing ſuch Viands, I think it were better to abſtain from them, and follow Nature in eating ſuch things as are agreeable to their Palate and Stomach. For ſuch unpleaſant Diet muſt needs alter the Temper of the Body, before it can become acceptable; and doubtleſs for the worſe.

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I might add hereto, that even Pain, which is the most grievous and afflictive thing that we are sensible of, is of great use to us. God hath annexed a Sense of Pain to all Diseases and Harms of the Body inward and outward, (and there is no Pain but proceeds from some Harm or Disease) to be an effectual Spur to excite and quicken us to seek for speedy Help or Remedy; and hath so order'd it, that as the Disease heals, so the Pain abates. Neither doth Pain provoke us only to seek Ease and Relief when we labour under it, but also makes us careful to avoid for the future all such things as are productive of it; that is, such things as are hurtful to our Bodies, and destructive of the Health and Well-being of them, which also are, for the most part, prohibited by God, and so sinful and injurious to our Souls. So we see what Cure the Divine Providence hath taken, and what effectual Means it hath used for the Healing of our Diseases, and the Maintenance and Preservation of our Health. This is the true Reason of Pain. Howbeit, I will not deny, but that God doth sometimes Himself immediately inflict Diseases, even upon His own Children, for many good Considerations which I shall not here enumerate. Neither shall I mention the Uses that Parents and Masters make of it, for the correcting their Children and Servants, or Magistrates for the punishing of Malefactors, they being beyond my Scope; only I cannot but take Notice, that it is a πολύχρηστον, a thing of manifold Uses, and ne-

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neceſſary for the Government both of Commonwealths and Families.

XI. Some fetch an Argument of Providence from the Variety of Lineaments in the Faces of Men, which is ſuch, that there are not two Faces in the World abſolutely alike; which is ſomewhat ſtrange, ſince all the Parts are *in Specie* the ſame. Were Nature a blind Architect, I ſee not but the Faces of ſome Men might be as like, as Eggs laid by the ſame Hen, or Bullets caſt in the ſame Mould, or Drops of Water out of the ſame Bucket. This Particular I find taken notice of by *Pliny* in his Seventh Book, *Cap.* 1. in theſe Words, *Jam in facie vultuque noſtro, cum ſint decem aut paulò plura membra, nullas duas in tot millibus hominum indiſcretas effigies exiſtere, quod Ars nulla in paucis numero præſtet affectando*; to which, among other things, he thus prefaces, *Naturæ verò rerum vis atque majeſtas in omnibus momentis fide caret.*

Though this at firſt may ſeem to be a Matter of ſmall Moment, yet, if duly conſider'd, it will appear to be of mighty Importance in all Humane Affairs: For ſhould there be an undiſcernible Similitude between divers Men, what Confuſion and Diſturbance would neceſſarily follow? What Uncertainty in all Sales and Conveyances, in all Bargains and Contracts? What Frauds and Cheats, and Suborning of Witneſſes? What a Subverſion of all Trade and Commerce? What Hazard in all

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Judicial Proceedings? In all Assaults and Batteries, in all Murders and Assassinations, in Thefts and Robberies, what Security would there be to Malefactors? Who could swear that such and such were the Persons that committed the Facts, though they saw them never so clearly? Many other Inconveniencies might be instanced in: So that we see this is no contemptible Argument of the Wisdom and Goodness of God.

Neither is the Difference of Voices less considerable for the distinguishing of Sexes and particular Persons, and Individuals of all Animals, than that of Faces; as Dr. *Cockburn* makes out *Essay*, &c. *Part* II. *Pag.* 68, *&c.* Nay, in some Cases more. For hereby Persons in the dark, and those that are blind, may know and distinguish one another, which is of great importance to them; for otherwise they might be most grosly cheated and abused.

Farther, we may add out of the same Author, *p.* 71. "And to no other Cause [than "the Wise Providence of God] can be referred the no less strange Diversity of Hand-"writings. Common Experience shews, that "though Hundreds and Thousands were "taught by one Master, and one and the same "Form of Writing, yet they should all write "differently: Whether Men write *Court* or "*Roman* Hand, or any other, there is some-"thing peculiar in every one's Writing, which "distinguisheth it. Some, indeed, can coun-"terfeit another's Character and Subscription; but

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" but the Instances are rare, nor is it done " without Pains and Trouble: Nay, the most " expert and skilful cannot write much so ex- " actly like, as that it cannot be known, whe- " ther it be Genuine or Counterfeit. And if " the Providence of God did not so order it, " what Cheats and Forgeries too would daily " be committed, which would not only justle " private Men out of their Rights, but also " unhinge States and Governments, and turn " all into Confusion? The Diversity of Hand- " writings is of mighty great Use to the Peace " of the World; it prevents Fraud, and se- " cures Mens Property; it obligeth the Living " and Present to Honesty and Faithfulness; it " importeth the Mind of the Absent, and " sheweth the Will of the Dead, which ought " to be sacredly observed. And what is so " very Useful, is not the effect of any hu- " mane Concert. Men did not of themselves " agree to it, they are only carried to it by the " secret Providence of God, who understand- " eth and mindeth what is for the Good and " Interest of Mankind in general, and of every " particular Person.

Add farther to all this, That whereas there are several Parts peculiar to Brutes, which are wanting in Man; as for Example, the seventh or suspensory Muscle of the Eye, the nictating Membrane, the strong *Aponeuroses* on the sides of the Neck, called by some *Packwax*, it is very remarkable, that these Parts are of emi- nent and constant Use to them, as I shall par-

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ticularly shew hereafter, but to Man would have been altogether useless and superfluous.

I have done with my general Observations. I proceed now more accurately and minutely to consider some particular Parts or Members of the Body; and First, the *Head*, because it was to contain a large Brain made of the most capacious Figure, as near as could be to a Spherical; upon this grows the Hair, which though it be esteemed an Excrement, is of great Use (as I shewed before) to cherish and keep warm the Brain, and to quench the Force of any Stroke that might otherwise endanger the Skull. It serves also to disburden the Brain of a great deal of superfluous Moisture wherewith it abounds.

I find it remark'd by *Machetti*, a famous Anatomist in *Padua*, that the Cause of Baldness in Men is the Dryness of the Brain, and its shrinking from the *Cranium* or Skull; he having observ'd, that in bald Persons, under the bald Part, there was always a Vacuity or empty Space between the Skull and the Brain. And, Lastly, to name no more, it serves also for a graceful Ornament to the Face, which our present Age is sensible enough of, bestowing so much Money upon false Hair and Periwigs.

Secondly, Another Member which I shall more particularly treat of, is the *Eye*, a Part so artificially composed, and commodiously situate, as nothing can be contrived better for Use,

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Use, Ornament or Security, nothing to Advantage added thereto, or altered therein. Of the Beauty of the Eye I shall say little, leaving that to Poets and Orators; that it is a very pleasant and lovely Object to behold, if we consider the Figure, Colours and Splendor of it, is the least that I can say. The Soul, as it is more immediately and strongly moved and affected by this Part than any other, so doth it manifest all its Passions and Perturbations by this. As the Eyes are the Windows to let in the *Species* of all Exterior Objects into the dark Cells of the Brain, for the Information of the Soul; so are they flaming Torches to reveal to those Abroad, how the Soul within is moved or affected. These Representations made by the Impressions of External Objects upon the Eye, are the most clear, lively and distinct of any others. Now to this Use and Purpose of informing us what is Abroad round about us in this aspectable World, we shall find this Structure and Mechanism of the Eye, and every Part thereof so well fitted and adapted, as not the least Curiosity can be added. For first of all, the Humours and Tunicles are purely transparent, to let in the Light and Colours unfoiled and unsophisticated by any inward Tincture. It is usually said by the *Peripateticks*, that the Crystalline Humour of the Eye (which they ineptly fancied to be the immediate Organ of Vision, wherein all the Species of External Objects were terminated) is without all Colour, because its Office was to discern

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cern all Colours, or at least, to receive the Species of several Colours, and convey them to the common Sense. Now if itself had been coloured, it would have transmitted all visible Objects tinctured with the same Colour; as we see whatever is beheld through a coloured Glass, appears of the same Colour with the Glass; and to those that have the Jaundice, or the like Suffusion of Eyes, Objects appear of that same Colour wherewith their Eyes are infected. This they say is in a great Measure true, altho' they are much mistaken about the Organ and Manner of Vision, and the Uses of the Humours and Membranes of the Eye. Two Reasons therefore may be assigned why all the Membranes and Humours of the Eye are perfectly pellucid and void of Colour. *First*, For the Clearness. *Secondly*, For the Distinctness of Vision.

First, The Clearness. For had the Tunicles and Humours of the Eye, all, or any of them, been colorate, many of the Rays proceeding from the visible Object, would have been stopt and suffocated before they could come to the Bottom of the Eye, where the formal Organ of Vision is situate. For it is a most certain Rule, how much any Body hath of Colour, so much hath it of Opacity, and by so much the more unfit it is to transmit the Species.

Secondly, For the Distinctness of Vision. For, as I said before, and the *Peripateticks* observe well, were the Humours of the Eye tinctured with any Colour, they would refund that

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that Colour upon the Object, and so it would not be represented to the Soul, as in itself it is. So we see, that through a coloured Glass Things appear as well more dim and obscure, as tinctured with the Colour thereof.

Secondly, The Parts of the Eye are made convex, and especially the Crystalline Humour, which is of a lenticular Figure, convex on both Sides; that, by the Refractions there made, there might be a Direction of many Rays coming from one Point in the Object, *viz.* as many as the Pupil can receive, to one Point answerable in the Bottom of the Eye, without which the Sense would be very obscure, and also confused. There would be as much Difference in the Clearness and Distinction of Vision, were the outward Surface of the *tunica cornea* plain, and the Crystalline Humour removed; as between the Picture received on white Paper in a dark Room through an open or empty Hole, and the same received through a Hole furnished with an exactly polish'd lenticular Crystal; which, how great it is, any one that hath but seen this Experiment made, knows well enough. Indeed this Experiment doth very much explain the Manner of Vision, the Hole answering to the Pupil of the Eye, the Crystalline Humour to the lenticular Glass, the dark Room to the Cavity, containing the vitreous Humour, and the white Paper to the *tunica retina*.

Thirdly, The Uveous Coat, or *Iris* of the Eye, hath a musculous Power, and can dilate

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and contract that round Hole in it, called the Pupil, or Sight of the Eye. It contracts it for the excluding superfluous Light, and preserving the Eye from being injured by too vehement and lucid an Object, and again dilate it for the apprehending Objects more remote, or placed in a fainter Light; *tam miro artificio* (saith *Scheiner*) *quam munifica naturæ largitate.* If any one desires to make Experiment of these Particulars, he may, following *Scheiner* and *Des Cartes* their Direction, take a Child, and setting a Candle before him, bid him look upon it; and he shall observe his Pupil contract itself very much, to exclude the Light, with the Brightness whereof it would otherwise be dazzled and offended; as we are, when after we have been some time in the dark, a bright Light is suddenly brought in and set before us, till the Pupils of our Eyes have gradually contracted themselves: Let the Candle be withdrawn, or removed aside, he shall observe the Child's Pupil by Degrees to dilate itself. Or let him take a Bead, or the like Object, holding it near the Eye, command the [illegible] to look at it, the Pupil will contract much when the Object is near; but let it be withdrawn to a greater Distance in the same Light, and he shall observe the Pupil to be much enlarged.

Fourthly, The Uveous Coat, and also the Inside of the *Choroides*, are blacken'd like the Walls of a Tennis-Court, that the Rays may be there suffocated and suppressed, and not reflected

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flected backwards to confound the Sight: And if any be, by the Retiform Coat, reflected, they are ſoon choaked in the black Inſide of the *Uvea.* Whereas were they reflected to and fro, there could be no diſtinct Viſion: As we ſee the Light admitted into the dark Room we even now ſpake of, obliterates the *Species* which before were ſeen upon the white Cloth or Paper.

Fifthly, Becauſe the Rays from a nearer, and from a more remote Object, do not meet juſt in the ſame Diſtance behind the Cryſtalline Humour (as may eaſily be obſerved in Lenticular Glaſs, where the Point of Concourſe of the Rays from a nearer Object is at a greater Diſtance behind the Glaſs, and from a farther at a leſſer) therefore the *Ciliary Proceſſes,* or rather the Ligaments obſerved in the Inſide of the Sclerotick Tunicles of the Eye, by a late ingenious Anatomiſt, do ſerve inſtead of a Muſcle, by their Contraction to alter the Figure of the Eye, and make it broader, and conſequently draw the *Retina* nearer to the Cryſtalline Humour; and by their Relaxation ſuffer it to return to its natural Diſtance, according to the Exigency of the Object, in reſpect of Diſtance or Propinquity: And beſides, poſſibly the Ciliary Proceſſes may, by their Conſtriction or Relaxation, render the Cryſtalline itſelf more gibboſe or plain; and with the Help of the Muſcles, a little alter the Figure of the whole Eye for the ſame Reaſon. To what I have ſaid, might be added, that the *retiform*

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tiform Tunicle is whitish, for the better and more true Reception of the *Species* of Things: That there being a Distance necessarily required for the Collection of the Rays receiv'd by the Pupil, *viz.* those that proceed from one Point of the Object to one Point again in the Bottom of the Eye, the *Retina* must needs be set at a Distance from the Crystalline Humour: And therefore Nature hath provided a large Room, and filled it with the pellucid vitreous Humour most fit for that Purpose.

I must not omit a notable Observation concerning the Place of the Insertion of the Optick Nerve into the Bulb of the Eye, and the Reason of it; which I owe to that learned Mathematician *Peter Herigon*, *Nervus Opticus* (saith he in his *Optica*) *ad latus ponitur, ne pars imaginis in ejus foramen incidens picturâ careat. The Optick Nerve is not situate directly behind the Eye, but on one side, lest that Part of the Image that falls upon the Hole of the Optick Nerve, should want its Picture.* This I do not conceive to be the true Reason of this Situation; for even now as it is situate, that Part of the Object whose Rays fall upon the Center or Hole of the Optick Nerve, wants its Picture, as we find by Experience; that Part not being seen by us, though we heed it not. But the Reason is, because if the Optick *Axis* should fall upon this Center (as it would do, were the Nerve seated just behind the Eye) this great Inconvenience would follow, that the middle Point of every Object we viewed would be invisible,

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inviſible, or there would a dark Spot appear in the midſt of it. Thus we ſee the admirable Wiſdom of Nature in thus placing the Optick Nerve in reſpect of the Eye; which he that did not conſider or underſtand, would be apt to think more inconveniently ſituate for Viſion, than if it had been right behind.

Another Thing alſo concerning Viſion is moſt remarkable, that though there be a Decuſſation of the Rays in the Pupil of the Eye, and ſo the Image of the Object in the *Retina* or Bottom of the Eye be inverted, yet doth not the Object appear inverted, but in its right or natural Poſture: The Reaſon whereof is, becauſe the Viſual Rays coming in ſtreight Lines, by thoſe Points of the Senſory or *Retina* which they touch, affect the common Senſe or Soul, according to their Direction: That is, ſignify to it, that thoſe ſeveral Parts of the Object from whence they proceed, lie in ſtreight Lines, (Point for Point) drawn through the Pupil to the ſeveral Points of the Senſory where they terminate, and which they preſs upon. Whereupon the Soul muſt needs conceive the Object, not an inverted, but a right Poſture. And that the Nerves are naturally made, not only to inform the Soul of External Objects which preſs upon them, but alſo of the Situation of ſuch Objects, is clear, becauſe if the Eyes be diſtorted, the Object, will we, nill we, will appear double: So if the fore and middle Fingers be croſs'd, and a round Body put between them and moved, it will ſeem to

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be two; the Reason is, because in that Posture of the Fingers the Body touches the Outsides of them, which in their natural Sight are distant one from another, and their Nerves made to signify to the Soul Bodies separate and distant in like manner, two Fingers lying between them. And tho' our Reason, by the Help of our Sight, corrects this Error, yet cannot we but fancy it to be so.

Neither is the *aqueous Humour*, as some may supinely imagine, altogether useless or unprofitable as to Vision, because by its Help the *Uvea Tunica* is sustained, which else would fall flat upon the Crystalline Humour; and fluid it must be to give way to the Contraction and Dilatation of the Uveous: And because the outermost Coat of the Eye might chance to be wounded or pricked, and this Humour being fluid let out, therefore Nature hath made Provision speedily to repair it again in such a Case, by the help of certain Water-pipes, or Lymphæ-ducts inserted into the Bulb of the Eye, proceeding from Glandules design'd by Nature to separate this Water from the Blood for that Use. *Antonius Nuck* affirms, that if the Eye of an Animal be prick'd, and the aqueous Humour squeez'd out, in ten Hours Space the said Humour and Sight shall be restored to the Eye, if at least the Creature be kept in a dark Place. And that he did publickly demonstrate the same in the Anatomical Theatre at *Leyden*, in a Dog, out of whose Eye being wounded the aqueous Humour did so

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ſo copiouſly flow, that the Membranes appeared flacid, and yet in ſix Hours Space the Bulb of the Eye was again replete with its Humour, and that without the Application of any Medicines. *Antonius Nuck de Ductu novo ſalivali*, &c.

Moreover, it is remarkable, that the *cornea tunica* [horny or pellucid Coat of the Eye] doth not lie in the ſame *Superficies* with the White of the Eye, but riſeth up, as it were a Hillock, above its Convexity, and is of an *Hyperbolical* or *Parabolical* Figure: So that tho' the Eye ſeems to be perfectly round, in Reality it is not ſo, but the *Iris* thereof is protuberant above the White; and the Reaſon is, becauſe that if the *Cornea Tunica*, or Cryſtalline Humour, had been concentrical to the *Scleroder*, the Eye could not have admitted a whole Hemiſphere at one View, *& ſic Animalis incolumitati in multis rebus minus cautum eſſet*, as *Scheiner* well obſerves. In many Things there had not been ſufficient Caution or Care taken for the Animal's Safety.

And now (that I may uſe the Words of a late Author of our own) the Eye is already ſo perfect, that I believe the Reaſon of a Man would eaſily have reſted here, and admired at his own Contrivance. For he being able to move his whole Body upward and downward, and on every Side, might have unawares thought himſelf ſufficiently well provided for; but Nature hath added Muſcles alſo to the Eyes, that no

Dr. More's Antidote againſt Atheiſm.

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Perfection might be wanting: For we have often occasion to move our Eyes, our Head being unmoved, as in reading and viewing more particularly an Object set before us, by transferring the *Axes* of our Eyes all over it: And that this may be done with the more Ease and Accuracy, she hath furnished this Organ with no less than six Muscles, to move it upward, downward, to the Right and Left, obliquely and round about.

I shall now consider what Provision is made for the Defence and Security of this most excellent and useful Part.

First, The Eyes are sunk in a convenient Valley, *latent utiliter*, and are encompassed round with eminent Parts, as with a Rampart, *& excelsis undique partibus sepiuntur*, * *Cic.* so are defended from the Strokes of any flat or broad Bodies. Above stand the Eye-Brows, to keep off any thing from running down upon them, as Drops of Sweat from the Forehead, or Dust, or the like. *Superiora supercilii obducta sudorem à capite & fronte defluentem repellunt.* Cic. Then follow the *Eye-lids*, which fence them from any sudden and lesser Stripes. These also round the Edges are fortified with stiff Bristles, as it were Palisadoes, against the Incursions of importunate Animals, serving partly as a Fan to strike away Flies or Gnats, or any other troublesome Insect; and partly to keep off super-

* *De Natura Deorum, l. 2.*

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ſuperfluous Light. *Munitæque ſunt palpebræ tanquam vallo pilorum, quibus & apertis oculis ſiquid incideret repelleretur.* Idem, ibid. And becauſe it was neceſſary that Man and other Animals ſhould ſleep, which could not be ſo well done if the Light came in by the Windows of the Eyes, therefore hath Nature provided theſe Curtains to be then drawn to keep it out. And becauſe the outward Coat of the Eye ought to be pellucid to tranſmit the Light, which if the Eyes ſhould always ſtand open, would be apt to grow dry and ſhrink, and loſe their Diaphaneity, therefore are the Eyelids ſo contrived, as often to wink, that ſo they may as it were glaze and varniſh them over with the Moiſture they contain, there being Glandules on purpoſe to ſeparate a Humour for that Uſe, and withall wipe off whatever Duſt or Filth may ſtick to them: And this, leſt they ſhould hinder the Sight, they do with the greateſt Celerity. *Cicero* hath taken Notice, that they are made very ſoft, leſt they ſhould hurt the Sight. *Molliſſimæ tactu nè læderent aciem, aptiſſimè factæ & ad claudendas pupillas ne quid incideret, & ad aperiendas, idq; providit ut identidem fieri poſſet maxima cum celeritate.*

Secondly, If we conſider the Bulb or Ball of the Eye, the exterior Membrane or Coat thereof is made thick, tough and ſtrong, that it is a very hard Matter to make a Rupture in it, and beſides ſo ſlippery, that it eludes the Force of

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any Stroke, to which also its globular Figure gives it a very great Advantage.

Lastly, Because for the Guidance and Direction of the Body in Walking, and any Exercise, it is necessary the Eye should be uncovered, and exposed to the Air at all times, and in all Weathers, therefore the most wise Author of Nature hath provided for it a hot Bed of Fat, which fills up the Interstices of the Muscles; and besides made it more patient, and less sensible of Cold, than our other Parts; and tho' I cannot say with *Cicero*, absolutely free from Danger or Harm by that Enemy, yet least obnoxious to the Injuries thereof of any Part, and not at all, unless it be immoderate and extreme.

To all this I might add the Convenience of the Situation of the Eye in respect of its Proximity to the Brain, the Seat of Apprehension and Common Sense: Whereas had it been farther removed, the *Optick Nerves* had been liable to many more Dangers and Inconveniencies than now they are.

Seeing then the Eye is composed of so great Variety of Parts, all conspiring to the Use of Vision, whereof some are absolutely necessary, others very useful and convenient, none idle or superfluous; and which is remarkable, many of them of a different Figure and Consistency from any others in the Body besides, as being transparent, which it was absolutely necessary they should be, to transmit the Rays of Light:

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Light: Who can but believe that this Organ was designed and made purposely for the Use for which it serves?

Neither is it to be esteemed any Defect or Imperfection in the Eyes of Man, that they want the seventh Muscle, or the nictating Membrane, which the Eyes of many other Animals are furnished withall; for though they be very useful, and in a manner necessary to them, considering their manner of living, yet they are not so to Man. To such Beasts as feed upon Grass and other Herbs, and therefore are forced to hold their Eyes long in a hanging Posture, and to look downwards for the chooſing and gathering of their Food, the Seventh or Suspensory Muscle is very useful, to enable them to do so without much Pain or Weariness; yet to Man, who doth not, nor hath any Occasion, indeed cannot hold his Head, or look long downwards, it would be useless and superfluous. As for the nictating Membrane, or *Periophthalmium*, which all Birds, and I think most Quadrupeds, are furnished with, I have been long in doubt what the Use of it might be; and have sometimes thought it was for the more abundant Defence and Security of the Eye; but then I was puzzled to give any tolerable Account, why Nature should be more solicitous for the Preservation of the Eyes of Brutes than Men, and in this respect also to be a Step-Mother to the most noble Creature.

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† Boyle of Final Causes, p. 53, 54.

But the honourable † Author formerly mention'd, gives a probable Account why Frogs and Birds are furnished with such a Membrane. Frogs, because being Amphibious Animals, designed to pass their Lives in watery Places, which for the most part abound with Sedges, and other Plants endowed with sharp Edges or Points; and the progressive Motion of this Animal being to be made not by Walking, but by Leaping, if his Eyes were not provided of such a Sheath, he must either shut them, and so leap blindly, and by consequence dangerously, or by leaving them open run a Venture to have the *Cornea* cut, prick'd, or otherwise offended by the Edges or Points of the Plants, or what may fall from them upon the Animal's Eye: Whereas this Membrane (being something transparent as well as strong) is like a kind of Spectacle that covers the Eye without taking away the Sight. Birds are likewise furnished with it, because being destinated to fly among the Branches of Trees and Bushes, their Prickles, Twigs, Leaves, or other Parts, would be apt otherwise to wound or offend their Eyes. But yet still we are to seek why it is given to other Quadrupeds, whose Eyes are in no such Danger.

Thirdly, The *Ear*, another Organ of Sense, how admirable it is contrived for the receiving and conveying of Sounds? *First*, There is the outward Ear or *Auricula*, made hollow and con-

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contracted by Degrees to draw the Sound inward, to take in as much as may be of it, as we uſe a Funnel to pour Liquor into any Veſſel. And therefore if the *Auricula* be cut clear off, the Hearing is much impaired, and almoſt quite marred, as hath been by Experience found. From the *Auricula* is extended a ſmall, long, round Hole, inward into the Head, to intend the Motion, and ſo augment the Force of the Sound, as we ſee in a ſhooting Trunk, the longer it is to a certain Limit, the ſwifter and more forcibly the Air paſſes in it, and drives the Pellet. At the End of this Hole is a Membrane, faſtned to a round bony Limb, and ſtretched like the Head of a Drum, and therefore by Anatomiſts called alſo *Tympanum*, to receive the Impulſe of the Sound, and to vibrate or quaver according to its reciprocal Motions or Vibrations; the ſmall Ear Bones being at the End faſtned to the *Tympanum*, and furniſhed with a Muſcle, ſerve for the Tenſion of that Membrane, or the Relaxation of it according to the Exigency of the Animal, it being ſtretch'd to the utmoſt when it would hearken diligently to a lower or more diſtant Sound. Behind the Drum are ſeveral Vaults and Anfractuoſe Cavities in the Ear Bone, filled only with what Naturaliſts call the Implanted Air; ſo to intend the leaſt Sound imaginable, that the Senſe might be affected with it; as we ſee in ſubterraneous Caves and Vaults how the Sound is redoubled, and what a great Report it makes, however moderate it be: And be-

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cause it was for the Behoof of the *Animal*, that upon any sudden Accident it might be awakened out of its sleep, therefore were there no Shuts or Stopples made for the Ears, that so any loud or sharp Noise might awaken it, as also a soft and gentle Voice of Murmur provoke it to sleep. Now the Ears, for the Benefit and Conveniencies of the *Animal*, being always to stand open, because there was some Danger that Insects might creep in thereat, and eating their Way through the *Tympanum*, harbour in the Cavities behind it; therefore hath Nature loricated or plaistred over the Sides of the forementioned Hole with Ear-wax, to stop and entangle any Insects that should attempt to creep in there. But I must confess myself not sufficiently to understand the Nature of Sounds, to give a full and satisfactory Account of the Structure and Uses of all the Parts of the Ear. They who have a mind to search into the curious Anatomy and Use of this Part, may consult Monsieur *du Verney*.

Fourthly, The next Part I shall take notice of, shall be the *Teeth*; concerning which I find Seven Observations in the honourable Mr. *Boyle*'s Treatise of *Final Causes*, which I shall briefly recapitulate, and add one or two more.

I. That the Teeth alone, among the Bones, continue to grow in Length during a Man's whole Life, as appears by the unsightly Length of one Tooth, when its Opposite happens to fall,

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fall, or be pulled out; which was most providently design'd to repair the Waste that is daily made of them by the frequent Attrition in Mastication. Here, by the by, I might advise Men to be careful how they attempt to cure this Blemish, by filing or cutting off the Head of such an overgrown Tooth, lest that befall them which happened to a certain Nun in *Padua*, who, upon cutting off a Tooth in that manner, was presently convulsed, and fell into an Epilepsy, as *Bartholine* in his *Anatomy* reports.

II. That that Part of the Teeth which is extant above the Gums, is naked, and not invested with that sensible Membrane called *Periosteum*, wherewith the other Bones are covered.

III. That the Teeth are of a closer and harder Substance than the rest of the Bones, for the more easy Breaking and Comminution of the more solid Aliments, and that they might be more durable, and not so soon worn down by grinding the Food.

IV. That for the nourishing and cherishing these so necessary Bones, the All-wise Author of Things has admirably contrived an unseen Cavity in each side of the Jaw-bone, in which greater Channel are lodged an Artery, a Vein, and a Nerve, which, through lesser Cavities, as it were through Gutters, send their Twigs to each particular Tooth.

V. Be-

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V. Because Infants were for a considerable time to feed upon Milk, which needs no Chewing, and lest Teeth should hurt the tender Nipples of the Nurse, Nature hath deferred the Production of them for many Months in a humane *Fœtus*; whereas those of divers other Animals, which are reduced to seek betimes Food that needs Mastication, are born with them.

VI. The different Figure and Shape of the Teeth is remarkable. That the Fore-Teeth should be formed broad, and with a thin and sharp Edge, like Chizzels, to cut off and take away a morsel from any solid Food, called therefore *Incisores*. The next one on each side, stronger, and deeper rooted, and more pointed, called therefore *Canini*, in *English* Eye-Teeth, to tear the more tough and resisting sort of Aliments. The rest called Jaw-Teeth or Grinders, in *Latin Molares*, are made flat and broad atop, and withall somewhat uneven and rugged, that by their Knobs and little Cavities they may the better retain, grind, and commix the Aliments.

VI. Because the Operations to be performed by the Teeth, oftentimes require a considerable Firmness and Strength, partly in the Teeth themselves, partly in the Instruments which move the lower Jaw, which alone is moveable; Nature hath provided this with strong Muscles,

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to make it bear forcibly againſt the upper Jaw. And thus not only placed each Tooth in a diſtinct Cavity of the Jaw-bone, as it were in a cloſe, ſtrong, and deep Socket, but has furniſhed the ſeveral ſorts of Teeth with Hold-faſts ſuitable to the Streſs, that by reaſon of their different Offices they are to be put to. And therefore, whereas the *Cutters* and *Eye-Teeth* have uſually but one Root, (which in theſe laſt named, is wont to be very long) the *Grinders* that are employed to crack Nuts, Stones of Fruit, Bones, or other hard Bodies, are furniſhed with three Roots, and in the upper Jaw often with four, becauſe theſe are pendulous, and the Subſtance of the Jaw ſomewhat ſofter.

VIII. The Situation of the Teeth is moſt convenient, *viz.* the *Molares* or *Grinders* behind, neareſt the Center of Motion, becauſe there is a greater Strength or Force required to chew the Meat, than to bite a Piece; and the *Cutters* before, that they may be ready to cut off a Morſel from any ſolid Food, to be tranſmitted to the *Grinders*.

IX. It is remarkable, that the Jaw in Men, and ſuch Animals as are furniſhed with Grinders, hath an oblique or tranſverſe Motion, which is neceſſary for Chewing and Comminution of the Meat; which it is obſerved not to have in thoſe Animals that want the *Molares*.

Now

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Now if (as *Galen* saith) he that shall marshal a Company but of 32 Men in due Order, is commended for a skilful and industrious Person, shall we not admire Nature which hath so skilfully ranked and disposed this Quire of our Teeth?

Fifthly, The *Tongue* is no less admirable for the Contexture and manifold Uses of it. *First*, It is the Organ of Tasting; for being of a spungey Substance, the small Particles of our Meat and Drink being mingled with the *Saliva*, easily insinuate themselves into the Pores of it, and so do either gratefully affect it, or harshly grate upon it, accordingly as they are figured and moved; and hereby we discern what is convenient or inconvenient for our Nourishment. It helps us likewise in the Chewing and Swallowing of our Meat: And, *Lastly*, It is the main Instrument of Speaking, a Quality so peculiar to Man, that no Beast could ever attain to it. And although Birds have been taught to form some Words, yet they have been but a few, and those learnt with great Difficulty; but what is the Chief, the Birds understand not the Meaning of them, nor use them as Signs of Things, or their own Conceptions of them; though they may use them as Expressions of their Passions: As Parrots having been used to be fed at the Prolation of certain Words, may afterwards, when they are hungry, pronounce the same. For this *Des Cartes* makes his main Argument, to prove,

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prove, that Brutes have no Cogitation, becauſe the higheſt of them could never be brought to ſignify their Thoughts or Conceptions by any artificial Signs, either Words, or Geſtures, (which, if they had any, they would, in all likelihood, be forward enough to do) whereas all Men, both Fools and Mutes, make uſe of Words or other Signs to expreſs their Thoughts, about any Subjects that preſent themſelves; which Signs alſo have no reference to any of their Paſſions. Whereas the Signs that Brute Animals may be taught to uſe, are no other than ſuch as are the Motions of ſome of their Paſſions, Fear, Hope, Joy, *&c.* Hence ſome of the *Jewiſh* Rabbins did not ſo abſurdly define a Man * *Animal* • חַיָּה מְדַבֶּרֶת • *loquens*, a ſpeaking Creature. Having had occaſion juſt now to mention the *Saliva*, or Spittle, I am put in mind of the eminent Uſe of this Humour, which is commonly taken for an Excrement. Becauſe a great part of our Food is dry; therefore Nature hath provided ſeveral Glandules to ſeparate this Juice from the Blood, and no leſs than four Pair of Channels to convey it into the Mouth, which are of late Invention, and called by Anatomiſts *Ductus Salivales*, through which the *Saliva* diſtilling continually, ſerves well to macerate and temper our Meat, and make it fit to be chewed and ſwallowed. If a copious Moiſture did not, by theſe Conduit-Pipes, inceſſantly flow down into the Mouths of *Horſes* and *Kine*, how were it poſſible they ſhould for a long time

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time together grind and swallow such dry Meat as Hay and Straw? Moreover, it is useful not only in the Mouth, but in the Stomach too, to promote Concoction, as we have already noted.

Sixthly, To the Mouth succeeds the *Wind-Pipe*, no less wonderful in its Conformation. For because continual Respiration is necessary for the Support of our Lives, it is made with annulary Cartilages to keep it constantly open, and that the Sides of it may not flag and fall together. And lest when we swallow, our Meat or Drink should fall in there, and obstruct it, it hath a strong Shut or Valve, called *Epiglottis*, to cover it close, and stop it when we swallow: For the more convenient bending of our Necks, it is not made of one entire continued Cartilage, but of many annular ones join'd together by strong Membranes, which Membranes are muscular, compounded of streight and circular Fibres, for the more effectual Contraction of the Wind-Pipe in any strong or violent Expiration or Coughing. And lest the Asperity or Hardness of these Cartilages should hurt the *Oesophagus*, or Gullet, which is tender, and of a skinny Substance, or hinder the Swallowing of our Meat, therefore these annulary Gristles are not made round, or entire Circles; but where the Gullet touches the Wind-Pipe, there to fill up the Circle, is only a soft Membrane, which may easily give Way to the Dilation of the Gullet. And to demonstrate that this was designedly done for this

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this End and Use, so soon as the Wind-Pipe enters the Lungs, its Cartilages are no longer deficient, but perfect Circles or Rings, because there was no necessity they should be so, but it was more convenient they should be entire. *Lastly*, For the various Modulation of the Voice, the Upper-end of the Wind-Pipe is endued with several Cartilages and Muscles, to contract or dilate it, as we would have our Voice Flat or Sharp; and, moreover, the Whole is continually moistned with a glutinous Humour, issuing out of the small Glandules that are upon its inner Coat, to fence it against the sharp Air received in, or Breath forced out; yet is it of quick and tender Sense, that it may be easily provoked to cast out by Coughing, whatever may fall into it from without, or be discharged into it from within.

It is also very remarkable which *Caspar Bartholine* hath observed in the Gullet, that where it perforateth the Midriff, the carneous Fibres of that Muscular Part are inflected and arcuate, as it were a *Spincter* embracing and closing it fast, by a great Providence of Nature, lest, in the perpetual Motion of the said Midriff, the upper Orifice of the Stomach should gape, and cast out the Victuals as fast as it received it.

Seventhly, The *Heart*, which hath been always esteemed, and really is one of the principal Parts of the Body, the *primum vivens, & ultimum moriens*, the first Part that quickens, and the last that dies, by its incessant Motion distri-

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distributing the Blood, the Vehicle of Life, and with it the Vital Heat and Spirits, throughout the whole Body, whereby it doth continually irrigate, nourish, and keep hot, and supple all the Members. Is it not admirable, that from this Fountain of Life and Heat, there should be Channels and Conduit-Pipes, to every, even the least and most remote, Part of the Body? Just as if from one Water-house, there should be Pipes conveying the Water to every House in a Town, and to every Room in each House; or from one Fountain in a Garden, there should be little Channels or Dikes cut to every Bed, and every Plant growing therein, as we have seen more than once done beyond the Seas. I confess, the Heart seems not to be designed to so noble an Use as is generally believed, that is, to be the Fountain or Conservatory of the vital Flame, and to inspire the Blood therewith; (for the Lungs serve rather for the Accension, or maintaining that Flame, the Blood receiving there from the Air those Particles which are one Part of the *Pabulum*, or Fewel thereof, and so impregnated, running back to the Heart) but to serve as a Machine to receive the Blood from the Veins, and to force it out by the Arteries through the whole Body, as a Syringe doth any Liquor, though not by the same Artifice: And yet this is no ignoble Use, the Continuance of the Circulation of the Blood being indispensably necessary for the quickning and enlivening of all the Members of the Body, and supplying of Matter to the Brain, for the Preparation of the Animal Spirits,

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rits, the Instruments of all Sense and Motion. Now for this Use of receiving and pumping out of the Blood, the Heart is admirably contrived. For, *First*, being a Muscular Part, the Sides of it are compos'd of two Orders of Fibres, running circularly or spirally from Base to Tip, contrarily one to the other, and so being drawn or contracted contrary-ways, do violently constringe and straiten the Ventricles, and strongly force out the Blood, as we have formerly intimated. Then the Vessels we call *Arteries*, which carry from the Heart to the several Parts, have Valves which open outwards like Trap-doors, and give the Blood a free Passage out of the Heart, but will not suffer it to return back again thither; and the *Veins*, which bring it back from the several Members to the Heart, have Valves or Trap-doors which open inwards, so as to give way unto the Blood to run into the Heart, but prevent it from running back again that way. Besides, the Arteries consist of a quadruple Coat, the Third of which is made up of Annular or Orbicular carneous Fibres to a good Thickness, and is of a Muscular Nature, after every Pulse of the Heart, serving to contract the Vessel successively with incredible Celerity; so by a kind of peristaltick Motion, impelling the Blood onwards to the capillary Extremities, and through the Muscles, with great Force and Swiftness. So the Pulse of the Arteries is not only caused by the Pulsation of the Heart, driving the Blood through them in manner of a Wave or Flush,

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as *Des Cartes* and others would have it; but by the Coats of the Arteries themselves, which the Experiments of a certain * *Lovain* Physician (the first whereof is *Galen*'s) do, in my Opinion, make good against him. First, *saith he*, if you slit the Artery, and thrust into it a Pipe, so big as to fill the Cavity of it, and cast a strait Ligature upon that Part of the Artery containing the Pipe, and so bind it fast to the Pipe; notwithstanding, the Blood hath free Passage through the Pipe, yet will not the Artery beat below the Ligature; but do but take off the Ligature, it will commence again to beat immediately. But because one might be ready to reply to this Experiment, that the Reason why, when bound it did not beat, was, because the Current of the Blood being straitned by the Pipe, when beneath the Pipe it came to have more Liberty, was not sufficient to stretch the Coat of the Artery, and so cause a Pulse, but when the Ligature was taken off, it might flow between the enclosed Tube and the Coat of the Artery; therefore he adds another, which clearly evinces that this could not be the Reason, but that it is something flowing down the Coats of the Artery that causes the Pulse: That is, if you straiten the Artery never so much, provided the Sides of it do not quite meet, and stop all Passage of the Blood, the Vessel will, notwithstanding, continue still to beat below, or beyond the Coractation. So we see some Physicians, both Ancients, (as *Galen*)

* Cartes Ep. T. 1. Ep. 77. & Seq.

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ten) and Modern, were of Opinion, that the Pulſe of the Arteries was owing to their Coats; though the firſt, that I know of, who obſerved the third Coat of an Artery to be a muſcular Body, compoſed of annular Fibres, was Dr. *Willis*. This Mention of the periſtaltick Motion, puts me in mind of an ocular Demonſtration of it in the Gullet of Kine when they chew the Cud, which I have often beheld with Pleaſure. For, after they have ſwallowed one Morſel, if you look ſtedfaſtly upon their Throat, you will ſoon ſee another aſcend, and run pretty ſwiftly all along the Throat up to the Mouth, which it could not do, unleſs it were impelled by the ſucceſſive Contraction, or periſtaltick Motion of the Gullet, continually following. And it is remarkable, that theſe ruminant Creatures have a Power by the *Imperium* of their Wills, of directing this periſtaltick Motion upwards or downwards. I ſhall add no more concerning the Heart, but that it and the Brain do *mutuas operas tradere*, enable one another to work: For, *Firſt*, the Brain cannot itſelf live, unleſs it receive continual Supplies of Blood from the Heart, much leſs can it perform its Functions of preparing and diſtributing the Animal Spirits; nor the Heart pulſe, unleſs it receives Spirits, or ſomething elſe that deſcends from the Brain by the Nerves. For do but cut aſunder the Nerves that go from the Brain to the Heart, the Motion thereof, in more perfect and hot Crea-

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tures, ceaseth immediately. Which Part began this Round is the Question.

I find, in the *Philosophical Transactions*, Numb. 280. some notable Observations of the famous Anatomist Mr. *William Cowper*, concerning the Artifice of Nature in regulating the Motion of the Blood in the Veins and Arteries, to assist and promote it in the one, and moderate it in the other, which I shall give you in his own Words.

As the *Arteries* (*saith he*) are known to export the Blood, so the *Veins* to carry it back again to the Heart; but having already described their Extremities, we come now to the large Trunks of the *Veins*, and here, as in the *Arteries*, we find the common Practice of Nature, in disposing the Branches of Veins to discharge the refluent Blood into the next adjacent Trunk, and so on to the Heart. As the *Arteries* afford abundance of Instances of Checks given to the Velocity of the Current of Blood through several Parts, so the *Veins* supply us with as many Artifices, to assist its regular Return to the *Heart*, as well as favour those Contrivances in the *Arteries*.

The *carotid*, *vertebral*, and *splenick Arteries*, are not only variously contorted, but also here and there dilated to moderate the Motion of the Blood; so the *Veins* that correspond to those *Arteries* are also variously dilated. The Beginnings of the internal *Jugulars* have a bulbous Cavity, which are *diverticula* to the refluent Blood in the *Sinus's* of the *dura Mater*, left

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leſt it ſhould deſcend too faſt into the Jugulars. The like has been taken Notice of by Dr. *Lower* in the *vertebral Sinus's*. The *Splenick Vein* has divers Cells opening into it, near its Extremities in Humane Bodies; but in Quadrupeds, the Cells open into the Trunks of the Splenick Veins.

The *Spermatick* Veins do more than equal the Length of the Arteries of the *Teſtes* in Men; their various Diviſions and ſeveral Inoſculations, and their Valves are admirably contrived to ſuſpend the Weight of the Blood, in order to diſcharge it into the larger Trunks of the *Veins*; and were it not that the refluent Blood from the *Teſtes* is a *Pondus* to the influent Blood from the *Arteries*, and ſtill leſſens its Current in the *Teſtes*, theſe Spermatick Veins, like thoſe of other Parts, might have diſcharged the Blood into the next adjacent Trunk.

Who can avoid Surprize at the Art of Nature, in contriving the *Veins* that bring Part of the refluent Blood from the lower Parts of the Body, when they conſider the neceſſity of placing the Humane Heart, as well as that of moſt Quadrupeds, ſo far from the Center of the Body towards its upper Part. It is for that End neceſſary, that the large Trunks of the *Veins* and *Arteries* ſhould not aſſociate each other. For if all the Blood ſent to the lower Parts by the deſcending Trunk of the *Aorta*, ſhould return to the Heart again by one ſingle Trunk, (as it is ſent out from thence) the

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Weight of ſo much Blood in the aſcending Trunk of the *vena Cava* would oppoſe all the Force the Heart could give it from the Arteries, and hinder its Aſcent. For this Reaſon the *vena Azygos*, or *ſine Pari*, is contrived to convey the Blood ſent to the Muſcles of the Back and *Thorax*, into the deſcending Trunk of the *Vena Cava* above the Heart. Hence it's evident, that more Blood comes into the Heart by the deſcending or upper Trunk of the *Vena Cava*, than paſſes out by the aſcending Trunk of the *Aorta*. Nor does the Quantity of Blood convey'd to the Heart by the ſuperiour Trunk of the *Cava*, ſeem, without ſome other Deſign in Nature beſides tranſporting it thither, to free the inferiour Trunk from its Weight. But perhaps it was neceſſary ſo much Blood ſhould be ready there to join with the *Chyle*, for its better Mixture, before it reaches the right Auricle of the Heart. *So far Mr.* Cowper.

Eighthly, The next Part I ſhall treat of ſhall be the *Hand*, this Ὀργανον ὀργάνων, or ſuperlative Inſtrument, which ſerves us for ſuch a multitude of Uſes, as it is not eaſy to enumerate; whereto, if we conſider the Make and Structure of it, we ſhall find it wonderfully adapted. *Firſt*, It is divided into four Fingers bending forward, and one oppoſite to them bending backwards, and of greater Strength than any of them ſingly, which we call the Thumb, to join with them ſeverally, or united; whereby it is fitted to lay hold of Objects

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of any Size or Quantity. The leaſt things, as any ſmall ſingle Seed, are taken up by the Thumb and Forefinger; thoſe a little greater, by the Thumb and two Fingers, which alſo we chiefly employ to manage the Needle in Sowing, and the Pen in Writing: When we would take up a greater Quantity of any thing, we make uſe of the Thumb, and all the Fingers. Sometimes we uſe one Finger only, as in pointing at any thing, picking things out of Holes, or long and narrow Veſſels; ſometimes all ſeverally at one time, as in ſtopping the Strings when we play upon any muſical Inſtruments. *Secondly*, The Fingers are ſtrengthened with ſeveral Bones, jointed together for Motion, and furniſhed with ſeveral Muſcles and Tendons, like ſo many Pullies to bend them circularly forwards; which is moſt convenient for the firm holding and griping of any Object: Which of how great, conſtant, and neceſſary Uſe it is in pulling or drawing, but eſpecially in taking up, and retaining any ſort of Tool or Inſtrument to work withal, in Huſbandry, and all mechanick Arts, is ſo obvious to every Man's Obſervation, that I need not ſpend Time to inſtance in Particulars: Moreover, the ſeveral Fingers are furniſhed with ſeveral Muſcles, to extend and open the Hand, and to move to the Right and Left: And ſo this Diviſion and Motion of the Fingers doth not hinder, but that the whole Hand may be employed, as if it were all of a piece; as we ſee it is, either expanded, as in ſtriking out, ſmoothing

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smoothing and folding up of Cloths, and some mechanick Uses; or contracted, as in Fighting, kneading of Dough, and the like. It is also notable, and indeed wonderful, that the Tendons, bending the middle Joint of the Fingers, should be perforated to give Passage to the Tendons of the Muscles which draw the uppermost Joints, and all bound down close to the Bone with strong Fillets, lest they should start up, and hinder the Hand in its Work, standing like so many Bow-strings. *Thirdly*, The Fingers-Ends are strengthened with Nails, as we fortify the Ends of our Staves or Forks with Iron-Hoops or Ferules; which Nails serve not only for Defence, but for Ornament, and many Uses. The Skin upon our Fingers-Ends is thin, and of most exquisite Sense, to help us judge of any thing we handle. If now I should go about to reckon up the several Uses of this Instrument, Time would sooner fail me than Matter. By the Help of this we do all our Works, we build ourselves Houses to dwell in; we make ourselves Garments to wear; we plow and sow our Grounds with Corn, dress and cultivate our Vineyards, Gardens, and Orchards, gather and lay up our Grain, and Fruits, we prepare and make ready our Victuals. Spinning, Weaving, Painting, Carving, Engraving, and that Divinely invented Art of Writing, whereby we transmit our own Thoughts to Posterity, and converse with, and participate the Observations and Inventions of them that are long ago Dead, all per-

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performed by this. This is the only Instrument for all Arts whatsoever; no Improvement to be made of any Experimental Knowledge without it. Hence (as *Aristotle* saith well) they do amiss that complain, that Man is worse dealt with by Nature than other Creatures; whereas they have some Hair, some Shells, some Wool, some Feathers, some Scales, to defend themselves from the Injuries of the Weather: Man alone is born Naked, and without all Covering. Whereas they have natural Weapons to defend themselves, and offend their Enemies, some Horns, some Hoofs, some Teeth, some Talons, some Claws, some Spurs and Beaks; Man hath none of all these, but is weak, and feeble, and unarmed sent into the World. Why, a Hand with Reason to use it, supplies the Uses of all these, that's both a Horn, and a Hoof, and a Talon, and a Tusk, *&c.* because it enables us to use Weapons of these and other Fashions, as Swords, and Spears, and Guns. Besides, this Advantage a Man hath of them, that whereas they cannot at Pleasure change their Coverings, or lay aside their Weapons, or make use of others as Occasion serves, but must abide Winter and Summer, Night and Day, with the same Cloathing on their Backs, and sleep with their Weapons upon them; a Man can alter his Cloathing according to the Exigency of the Weather, go warm in Winter, and cool in Summer, cover up himself hot in the Night, and lay aside his Cloaths in the Day, and put on or off more or fewer, according

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cording as his Work and Exercise is: And can, as Occasion requires, make use of divers Sorts of Weapons, and Choice of such at all Turns, as are most proper and convenient; whereby we are enabled to subdue and rule over all other Creatures; and use for our own Behoof those Qualities wherein they excell, as the Strength of the Ox, the Valour and Swiftness of the Horse, the Sagacity and Vigilancy of the Dog, and so make them as it were our own. Had we wanted this Member in our Bodies, we must have lived the Life of Brutes, without House or Shelter, but what the Woods and Rocks would have afforded; without Cloaths or Covering; without Corn, or Wine, or Oil, or any other Drink but Water; without the Warmth and Comfort, or other Uses of Fire, and so without any Artificial Bak'd, Boil'd, or Roast Meats; but must have scrambled with the wild Beasts for Crabs, and Nuts, and Acorns, and such other things as the Earth puts forth of her own Accord. We had laid open and exposed to Injuries, and had been unable to resist or defend ourselves against almost the weakest Creature.

The remaining Parts I shall but briefly run over.

That the *Back-Bone* should be divided into so many Vertebres for commodious bending, and not be one entire rigid Bone, which being of that Length would have been often in Danger of snapping in sunder: That it should be made tapering in Form of a Pillar, the lower Vertebres

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Vertebres being the broadeſt and largeſt, and the ſuperiour in order, leſſer and leſſer, for the greater Firmneſs and Stability of the Trunk of the Body. That the ſeveral Vertebres ſhould be ſo elegantly and artificially compacted and joined together, that they are as ſtrong and firm, as if they were but one Bone. That they ſhould be all perforated in the Middle with a large Hole for the Spinal Marrow or Pith to paſs along; and each Particular have a Hole on each Side to tranſmit the Nerves to the Muſcles of the Body, to convey both Senſe and Motion. That by reaſon of the foremen-tioned cloſe Connexion of the Vertebres, it ſhould be ſo formed, as not to admit any great Flexture or Receſs from a Right Line, any Angular, but only a moderate Circular Bending; leſt the Spinal Pith ſhould be compreſſed, and ſo the free Intercourſe or Paſſage of the Spirits to and fro be ſtopt.

One Obſervation relating to the Motion of the Bones in their Articulations, I ſhall here add, That is, the Care that is taken, and the Proviſion that is made, for the eaſy and expedite Motion of them; there being to that Purpoſe a twofold Liquor prepared for the Inunction and Lubrification of their Heads or Ends, 1. An Oily one, furniſhed by the Marrow. 2. A Mucilaginous, ſupplied by certain Glandules ſeated in the Articulations, both which together make up the moſt apt and proper Mixture for this Uſe and End that can be invented or thought upon. For not only both the

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the Ingredients are of a lubricating Nature, but there is this Advantage gained from their Compoſition, that they do mutually improve one another: For the Mucilage adds to the Lubricity of the Oil, and the Oil preſerves the Mucilage from Inſpiſſation, and contracting the Conſiſtency of a Gelly. Now this Inunction is uſeful, indeed neceſſary, for three Ends chiefly.

1. For the facilitating of Motion. For tho' the Ends of the Bones are very ſmooth, yet were they dry, they could not with that Readineſs and Eaſe, nay, not without great Difficulty, yield to and obey the Plucks and Attractions of the Motory Muſcles; as we ſee Clocks and Jacks, though the Screws and Teeth of the Wheels and Nuts be never ſo ſmooth and poliſhed, yet if they be not oil'd, will hardly move, tho' you clog them with never ſo much Weight; but if you apply but a little Oil, they preſently whirl about very ſwiftly with the tenth Part of the Force.

2. For preſerving the Ends of the Bones from an Incaleſcency, which, they being hard and ſolid Bodies, would neceſſarily contract from a ſwift and long continuing Motion; ſuch as that of Running, or Mowing, or Threſhing, or Sawing, and the like, if they immediately touched and rubbed againſt one another with that Force they muſt needs do; eſpecially in running, the whole Weight of the Body bearing

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ing upon the Joints of the Thighs and Knees: So we ſee in the Wheels of Waggons or Coaches, the Hollows of the Naves, by their ſwift Rotations on the Ends of the Axle-trees, produce a Heat, ſometimes ſo intenſe, as to ſet them on fire, to prevent which they ſtand in need to be frequently anointed or beſmear'd with a Mixture of Greaſe and Tar, imitating the forementioned natural Compoſition of Oil and Mucilage. Nay, Bodies ſofter a great deal than Metals contract a great Heat by Attrition; as is evident from thoſe black circular Lines we ſee on Boxes, Diſhes, and other turned Veſſels of Wood, which are the Effects of Ignition, cauſed by the Preſſure of an edged Stick upon the Veſſel turned nimbly in the Lathe. And if there had not been a Proviſion in the Joints againſt ſuch a preternatural Incaleſcence upon their violent Motion, this would have made a ſlothful World, and confin'd us to leiſurely and deliberate Movements, when there were the moſt urgent and haſty Occaſions to quicken us.

3. For the preventing of Attrition, and wearing down the Ends of the Bones by their Motion and rubbing one againſt another, which is ſo violent and laſting ſometimes, that it is a Wonder any Inunction ſhould ſuffice to ſecure their Heads from Waſting and Conſumption. I have often ſeen the Tops of the Teeth (which are of a harder Subſtance than the reſt of the Bones) worn off by Maſtication, in Perſons who

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who have lost most of their Grinders, and been compelled constantly to make use of three or four only in chewing, so low, that at last the inward Marrow and Nerve lay bare, and they could no longer for Pain make use of them. So that had there not been this Provision made for the anointing the Bones, the curious Workmanship of Nature in adapting them so exactly one to another, as was most fit for the easy Performance of all those Motions to which they were destined, would not suffice for Use: But the stirring Part of Mankind would soon find themselves fitter for an Hospital, than for Action, and the Pursuit of Business.

* Mr. Clopton Havers.

These Observations I acknowledge myself to have borrowed of a late ingenious * Writer of *Osteology*, who thus concludes his Discourse upon this Subject. *And here we cannot avoid the Notice of the visible Footsteps of an infinite Reason, which as they are deeply impressed upon the Universe, so more especially on the sensible Parts of it in those rational Contrivances which are found in Animals: And we can never sufficiently admire the Wisdom and Providence of our great Creator, who has given all Parts in these animated Beings, not only such a Structure as renders them fit for their necessary Motions, and designed Functions, but withall the Benefit and Advantage of whatever may preserve them, or facilitate their Action.*

Moreover, the Artifice of Nature is wonderful in the Construction of the Bones that are

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are to ſupport the Body, and to bear great Burdens, or to be employed in ſtrong Exerciſes, they being made hollow, for Lightneſs and Stiffneſs. For, we have before noted, a Body that is hollow may be demonſtrated to be more rigid and inflexible, than a ſolid one of the ſame Subſtance and Weight. So that here is Proviſion made for the Stiffneſs and Lightneſs of the Bones. But the Ribs, which are not to bear any great Weight, or to be ſtrongly exerciſed, but only to fence the Breaſt, have no Cavity in them, and towards the fore Part or Breaſt are broad and thin, that ſo they might bend and give way without Danger of Fracture; when bent returning by their elaſtick Property to their Figure again. Yet is not the Hollow of the Bones altogether uſeleſs, but ſerves to contain the Marrow; which ſupplies an Oil for the Maintaining and Inunction of the Bones and Ligaments, and ſo facilitating their Motion in the Articulations; and particularly (which we mentioned not before) of the Ligaments, preſerving them from Dryneſs and Rigidity, and keeping them ſupple and flexible, and ready to comply with all the Motions and Poſtures of that moveable Part to which they appertain: And laſtly, to ſecure them from Diſruption, which, as ſtrong as they are, they would be in ſome Danger of, upon a great and ſudden Stretch or Contortion, if they were dry, *&c.* See more to this Purpoſe in the Treatiſe fore-quoted, *p.* 183.

That

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That whereas the *Breast* is encompassed with Ribs, the *Belly* is left free; that it might give Way to the Motion of the Midriff in Respiration; and to the necessary Reception of Meat and Drink; as also for the convenient Bending of the Body; and in Females, for that extraordinary Extension that is requisite in the Time of their Pregnancy.

That the Lungs should be made up of such innumerable Air-Pipes and Vesicles interwoven with Blood Vessels in order to purify, ferment, or supply the sanguineous Mass with Nitro-Aerial Particles, which rush in by their elastick Power upon the Muscular Extension of the Thorax, and so feed the Vital Flame and Spirits; for upon obstructing this Communication, all is presently extinct, no Circulation, no Motion, no Heat, nor any Sign of Life remains.

That the *Stomach* should be membranous, and capable of Dilatation and Contraction, according to the Quantity of Meat contained in it, that it should be situate under the Livor, which by its Heat might cherish it, and contribute to Concoction: That it should be endued with an acid or glandulous Ferment, or some corruptive Quality for so speedy a Dissolution of the Meat, and Preparation of Chyle; that after Concoction it should have an Ability of contracting itself, and turning out the Meat.

That the *Guts* should immediately receive it from the *Pylorous*, farther elaborate, prepare

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pare, and ſeparate it, driving by their Periſtaltick Motion the Chyle into the Lacteals, and the excrementitious Parts to the Podex, from whence there is no Regreſs, unleſs when the Valve of the Colon is torn and relax'd; but for the curious Structure of theſe Parts, ſee more in *Kerkringius*, *Gliſſon*, *Willis*, and *Peyer*.

That the Bladder ſhould be made of a membranous Subſtance, and ſo extremely dilatable, for receiving and containing the Urine, till Opportunity of emptying it; that it ſhould have Shuts for the Ends of the Ureters ſo artificially contrived as to give the Urine free Entrance, but to ſtop all Paſſage backward, ſo that they will not tranſmit the Wind, tho' it be ſtrongly blown and forced in.

That the *Liver* ſhould continually ſeparate the Choler from the Blood, and empty it into the Inteſtines, where there is good Uſe for it, not only to provoke Dejection, but alſo to attenuate the Chyle, and render it ſo ſubtile and fluid, as to enter in at the Orifices of the Lacteous Veins.

That in the *Kidneys* there ſhould be ſuch innumerable little Siphons or Tubes conveying the Urinoſe Particles to the Pelvis and Ureters, firſt diſcover'd by *Bellini*, and illuſtrated by *Malpighi*; that indeed all the Glands of the *Body* ſhould be Congeries of various Sorts of Veſſels cur'd, circumgyrated, and complicated together, whereby they give the Blood time to ſtop and ſeparate through the Pores of the

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Capillary Vessels into the Secretory ones, which afterwards all exonerate themselves into one common Ductus; as may be seen in the Works of Dr. *Wharton*, *Graaf*, *Bartholine*, *Rudbeck*, *Bilsius*, *Malpighi*, *Nuck*, and others. That the Glands should separate such Variety of Humours, all different in Colour, Taste, Smell, and other Qualities.

Finally, That all the Bones, and all the Muscles, and all the Vessels of the Body should be so admirably contrived, and adapted, and compacted together for their several Motions and Uses, and that most *Geometrically*, according to the strictest Rules of *Mechanicks*; that if in the whole Body you change the Figure, Situation, and Conjunction but of one Part, if you diminish or increase the Bulk and Magnitude: In fine, if you endeavour any Innovation or Alteration, you marr and spoil, instead of Mending. How can all these Things put together, but beget Wonder and Astonishment?

In the Muscles alone there seems to be more Geometry, than in all the artificial Engines in the World; and therefore the different Motions of Animals, are a Subject fit only for the great Mathematicians to handle; amongst whom, *Steno*, Dr. *Croon*, and above all *Alphonso Borelli*, have made their Essays towards it.

That under one Skin there should be such infinite Variety of Parts, variously mingled, hard with soft, fluid with fix'd, solid with hollow, those in Rest with those in Motion; some

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ſome with Cavities, as Morteſſes to receive, others with Tenons to fit thoſe Cavities; all theſe ſo pack'd and thruſt ſo cloſe together, that there is no unneceſſary Vacuity in the whole Body, and yet ſo far from claſhing or interfering one with another, or hindring each others Motions, that they do all friendly conſpire, all help and aſſiſt mutually one the other, all concurr in one general End and Deſign, the Good and Preſervation of the Whole, are certainly Arguments and Effects of Infinite Wiſdom and Counſel; ſo that he muſt needs be worſe than mad that can find in his Heart to imagine all theſe to be caſual and fortuitous, or not provided and deſigned by a moſt Wiſe and Intelligent Cauſe.

Every Part is cloath'd, join'd together, and corroborated by Membranes, which upon ſeveral Occaſions (as Extravaſations of Humours, Compreſſions or Obſtructions of Veſſels) are capable of a prodigious Extenſion, as we ſee in the Hydatides of the Female Teſticles or Ovaries, in Hydropical Tumors of the *Lymphæducts*, of the *Scrotum* and *Peritonæum*, out of the laſt of which alone twenty and even forty Gallons of Water have been drawn by a *Paracenteſis*, or Tapping, for which we have the undoubted Authority of *Tulpius*, *Meekren*, *Pechlin*, *Blaſius*, and other Medical Writers. What vaſt Sacks and Bags are neceſſary to contain ſuch a Collection of Water, which ſeems to iſſue from the *Lymphæducts*, either dilacerated or obſtructed, and exonerating themſelves

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into the Foldings, or between the Duplicatures of the Membranes?

Those Parts which one would think were of little Use in the Body, serving chiefly to fill up empty Spaces, as the Fat, if examined strictly, will be found very beneficial and serviceable to it. 1. To cherish and keep it warm, by hindring the Evaporation of the hot Steams of Blood, as Cloaths keep us warm in Winter, by reflecting and doubling the Heat. 2. To nourish and maintain the Body for some Time when Food is wanting, serving as Fewel to preserve and continue the natural Heat of the Blood, which requires an oily or sulphureous *Pabulum*, as well as Fire. Hence, upon long Abstinence and Fasting, the Body grows lean. Hence also some Beasts, as the *Marmotto*, or *Mus Alpinus*, a Creature as big or bigger than a *Rabbet*, which absconds all Winter, doth (as *Hildanus* tells us) live upon its own Fat. For in the Autumn, when it shuts itself up in its Hole (which it digs with its Feet like a Rabbet, making a Nest with Hay or Straw, to lodge itself warm) it is very fat; [*Hildanus* took out above a Pound and a half of Fat between the Skin and Muscles, and a Pound out of the *Abdomen*] but on the contrary in the Spring-time when it comes forth again, very lean, as the Hunters experience in those they then take. 3. The Internal Fat serves for the Defence and Security of the Vessels, that they might lie soft, and be safely convey'd in their Passage,

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Paſſage, wherefore it is eſpecially gathered about them.

By what Pores, or Paſſages, or Veſſels, the Fat is ſeparated from the Blood when it is redundant, and again abſorpt into it when it is deficient, is a Matter of curious Enquiry, and worthy to be induſtrioufly ſought out by the moſt ſagacious and dextrous Anatomiſts. The Veſſels whereinto it is received, and wherein contained, are by the Microſcope detected to be Bladders, and thoſe doubtleſs perforated and pervious one into another; and though for their exceſſive Subtlety and Thinneſs they appear not in a lean Body, yet ſeem to have been primitively formed and provided by Nature to receive the Fat upon Occaſion. Why the Fat is collected chiefly about ſome particular Parts and Veſſels, and not others; as for Example, the Reins and the Caul, I eaſily conſent with *Galen* and others, the Reaſon to be the cheriſhing and keeping warm of thoſe Parts upon which ſuch Veſſels are ſpread; ſo the Caul ſerves for the warming the lower Belly, like an Apron or Piece of Woollen Cloth. Hence a certain Gladiator, whoſe Caul *Galen* cut out, was ſo liable to ſuffer from the Cold, that he was conſtrained to keep his Belly conſtantly covered with Wool. For the Inteſtines containing a great deal of Food, there to undergo its laſt Concoction, and no Veſſels of Blood penetrating it, and flowing through it to keep it warm, they had need be defended from the Injuries of the external Air, by outward

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ward Coverings. Why there should be such copious Fat gathered about the Reins to enclose them, is not so easy to discern: But surely there is a great and constant Heat required there for the Separation of the Urine from the Blood; the constant Separation and Excretion whereof, is necessary for the Preservation of Life. And we see, if the Blood be in any Degree chill'd, the Secretion of Urine is in a great Measure stopt, and the *Serum* cast upon the Glandules of the Mouth and Throat. And if the Blood be extraordinarily heated by Exercise, or otherwise, it casts off its *Serum* plentifully by Sweat, which may be effected by the swift Motion of the Blood through the Glandules of the Skin, where its plentiful Streams being strengthen'd and constipated into a Liquor, force their Way through those Emunctories, which at other Times transmit only insensible Vapors. Some such Effect may be wrought upon the Blood, by the Heat of the Kidneys. Certain it is, that the Humours, excerned by Sweat and Urine, are near a-kin, if not the same; and therefore it is worthy the Consideration, whether there might not be some Use made of Sweating in a Suppression of Urine. But I digress too far.

I shall only add to this Particular, That because the Design of Nature in collecting Fat in these Places, is for the forementioned Use; it hath, for the effecting thereof, fitted the Vessels there with Pores or Passages proper for the Separation and Transmission of it.

I should

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I should now proceed to treat of the Generation and Formation of the *Fœtus* in the Womb; but that is a Subject too difficult for me to handle; the Body of Man and other Animals being formed in the dark Receſſes of the *Matrix*, or as the Pſalmiſt phraſes it, *Pſal.* cxxxix. 14. *made in ſecret, and curiouſly wrought in the loweſt Parts of the Earth.* This Work is ſo admirable and unaccountable, that neither the Atheiſts nor Mechanick Philoſophers have attempted to declare the Manner and Proceſs of it; but have (as I noted before) very cautiouſly and prudently broke off their Syſtems of Natural Philoſophy here, and left this Point untouch'd; and thoſe Accounts which ſome of them have attempted to give of the Formation of a few of the Parts, are ſo exceſſively abſurd and ridiculous, that they need no other Confutation than *ha, ha, he.* And I have already farther ſhewn, that to me it ſeems impoſſible, that Matter divided into as minute and ſubtle Parts as you will, or can imagine, and thoſe moved according to what Catholick Laws ſoever can be deviſed, ſhould without the Preſidency and Direction of ſome intelligent Agent, by the meer Agitation of a gentle Heat, run itſelf into ſuch a curious Machine, as the Body of Man is.

Yet muſt it be confeſs'd, that the Seed of Animals is admirably qualified to be faſhioned and formed by the *Plaſtick Nature* into an Organical Body, containing the Principles or component Particles of all the ſeveral homo-

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geneous Parts thereof; for indeed every Part of the Body seems to club and contribute to the Seed, else why should Parents that are born Blind or Deaf, or that want a Finger, or any other Part, or have one superfluous, sometimes generate Children that have the same Defects or Imperfections; and yet (which is wonderful) nothing of the Body or grosser Matter of the Seed comes near the first Principle of the *Fœtus*, or in some so much as enters the Womb, but only some contagious Vapour, or subtle *Effluviums* thereof; which seems to animate the *Gemma* or *Cicatricula* of the Egg contain'd in the Female *Ovary*, before it passes through the *Tubes*, or *Cornua*, into the *Uterus*. How far the Animalcules observ'd in the Seed of Males, may contribute to Generation, I leave to the more sagacious Philosophers to enquire, and shall here content myself with referring the Reader to the several Letters publish'd by Mr. *Lewenhoeck*.

But to what shall we attribute the *Fœtus* its Likeness to the Parents, or omitting them to the precedent Progenitors, as I have observ'd some Parents that have been both black Hair'd, to have generated most red Hair'd Children, because their Ancestor's Hair hath been of that Colour; or why are Twins so often extremely alike? Whether is this owing to the Efficient, or to the Matter?

Those *Effluvia* we spake of in the Male Seed, as subtle as they are, yet have they a great, if not the greatest Stroke in Generation, as is clearly

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clearly demonſtrable in a Mule, which doth more reſemble the Male Parent, that is the Aſs, than the Female or Horſe. But now, why ſuch different *Species* ſhould not only mingle together, but alſo generate an Animal, and yet that that hybridous Production ſhould not again generate, and ſo a new Race be carried on, but Nature ſhould ſtop here, and proceed no farther, is to me a Myſtery, and unaccountable.

One thing relating to Generation I cannot omit; that is, the Conſtruction of a Sett of Temporary Parts, (like Scaffolds in a Building) to ſerve a preſent End, which are afterwards laid aſide, afford a ſtrong Argument of Counſel and Deſign. Now for the Uſe of the Young, during its Encloſure in the Womb, there are ſeveral Parts formed, as the Membranes inveloping it, called the *Secundines*, the Umbilical Veſſels, one Vein and two Arteries; the *Urachus*, to convey the Urine out of the Bladder, and the *placenta Uterina*; Part whereof fall away at the Birth, as the *Secundines* and *Placenta*; others degenerate into Ligaments, as the *Urachus*, and Part of the Umbilical Vein: Beſides which, becauſe the *Fœtus*, during its Abode in the Womb, hath no Uſe of Reſpiration by the Lungs, the Blood doth not all, I may ſay not the greateſt Part of it, flow through them; but there are two Paſſages or Channels contrived, one called the *Foramen Ovale*, by which Part of the Blood brought by the *Vena Cava*, paſſeth immediately into the

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Left Ventricle of the Heart, without entring the Right at all; the other is a large Arterial Channel passing from the pulmonary Artery immediately into the *Aorta*, or great Artery, which likewise derives Part of the Blood thither, without running at all into the Lungs: These two are closed up soon after the Child is born, when it breathes no more (as I may so say) by the *Placenta Uterina*, but Respiration by the Lungs is needful for it. It is here to be noted, that though the Lungs be formed so soon as the other Parts, yet during the Abode of the *Fœtus* in the Womb, they lie by as useless. In like manner I have observed, that in ruminating Creatures, the three foremost Stomachs, not only during the Continuance of the Young in the Womb, but so long as it is fed with Milk, are unemployed and useless, the Milk passing immediately into the fourth.

Another Observation I shall add concerning Generation, which is of some moment, because it takes away some Concessions of Naturalists, that give countenance to the Atheists fictitious and ridiculous Account of the first Production of Mankind, and other Animals, *viz.* That all sorts of Insects, yea, and some Quadrupeds too, as Frogs and Mice, are produced spontaneously. My Observation and Affirmation is, that there is no such thing in Nature, as Æquivocal or Spontaneous Generation, but that all Animals, as well small as great, not excluding the vilest and most contemptible Insect, are generated

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nerated by Animal Parents of the same *Species* with themselves; that Noble *Italian* Vertuoso, *Francisco Redi*, having experimented, that no putrified Flesh (which one would think were the most likely of any thing) will of itself, if all Insects be carefully kept from it, produce any: The same Experiment, I remember, Dr. *Wilkins*, late Bishop of *Chester*, told me, had been made by some of the *Royal Society*. No Instance against this Opinion doth so much puzzle me, as Worms bred in the Intestines of Man, and other Animals. But seeing the round Worms do manifestly generate, and probably the other Kinds too, it's likely they come originally from Seed, which how it was brought into the Guts, may afterwards possibly be discovered. Moreover, I am inclinable to believe, that all Plants too, that themselves produce Seed, (which are all but some very imperfect ones, which scarce deserve the Name of Plants) come of Seeds themselves. For that great Naturalist *Malpighius*, to make Experiment whether Earth would of itself put forth Plants, took some purposely digged out of a deep Place, and put it into a Glass-Vessel, the Top whereof he covered with Silk many times doubled, and strained over it, which would admit the Water and Air to pass through, but exclude the least Seed that might be wafted by the Wind; the Event was, that no Plant at all sprang up in it. Nor need we wonder, how in a Ditch, Bank, or Grass-Plat, newly digg'd, or in the Fen-Banks in the Isle of *Ely*, Mustard should

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should abundantly spring up, where, in the Memory of Man, none hath been known to grow; for it might come of Seed which had lain there more than a Man's Age. Some of the Ancients mentioning some Seeds that retain their Fecundity Forty Years. And I have found in a Paper received from a Friend, but whom I have forgotten, That Melon-Seeds, after Thirty Years, are best for raising of Melons. As for the Mustard that sprung up in the Isle of *Ely*, though there had never been any in that Country, yet might it have been brought down in the Channels by the Floods, and so being thrown up the Banks, together with the Earth, might germinate and grow there.

And, indeed, a Spontaneous Generation of Animals and Plants, upon due Examination, will be found to be nothing less, than a Creation of them. For after the Matter was made, and the Sea and dry Land separated, how is the Creation of Plants and Animals described but by a commanding, that is, effectually causing the Waters and Earth to produce their several Kinds without any Seed? Now Creation, being the Work of Omnipotency, and incommunicable to any Creature, it must be beyond the Power of Nature or natural Agents, to produce things after that manner. And as for God Almighty, He is said to have rested from His Work of Creation after the Seventh Day. But if there be any Spontaneous Generation, there was nothing done at the Creation, but what is daily done; for the Earth and Water pro-

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produc'd Animals then without Seed, and so they do still.

Because some, I understand, have been offended at my confident Denial of all Spontaneous Generation, accounting it too bold and groundless, I shall a little enlarge upon it, and give my Reasons, in order to their Satisfaction.

First, then, I say, such a Spontaneous Generation seems to me to be nothing less than a Creation. For, Creation being not only a Production of a Thing out of Nothing, but also out of indispos'd Matter, as may be clearly inferred from the Scripture, and is agreed by all Divines; this Spontaneous Generation, being such a Production, wherein doth it differ from Creation? Or, what did God Almighty do at the first Creation of Animals and Plants, more than what (if this be true) we see every day done? To me, I must confess, it seems almost demonstrable, that whatever Agent can introduce a Form into indispos'd Matter, or dispose the Matter in an instant, must be superiour to any natural one, not to say Omnipotent.

Secondly, Those who have with the greatest Diligence and Application considered and searched into this Matter, as those eminent Virtuosi, *Marcellus Malpighius*, *Franciscus Redi*, *John Swammerdam*, *Lewenhoeck*, and many others, are unanimously of this Opinion, save that *Franc. Redi* would except such Insects as are bred in Galls, and some other Excrescencies

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cies of Plants. Now their Authority weighs more with me, than the general Vogue, or the concurrent Suffrages of a thousand others, who never examined the thing so carefully and circumspectly as they have done, but run away with the Cry of the common Herd of Philosophers.

First of all, Dr. *Swammerdam*, who hath been, to the best Purpose of any Man I know of, busied in searching out and observing the Nature of all Insects in general; all in general, I say, (for as to one particular Insect, to wit, the Silk-Worm, I must except Signior *Malpighi*; and to one *genus* of them, to wit, Spiders, Dr. *Lister*;) in his general History of Insects, written in *Low Dutch*, and translated into *French*, p. 147. hath these Words, *Nous disons, qu'il ne se fait dans toute la nature aucune generation par accident*, &c. *We affirm, that there is not in all Nature any accidental* [*or Spontaneous*] *Generation, but all come by Propagation; wherein Chance hath not the least Part or Interest.* And in *p.* 159. speaking of the Generation of Insects out of Plants, in Contradiction I suppose to Signior *Redi*, he saith, *Nous croyons absolument*, &c. *We do absolutely believe, that it is not possible to prove by Experience, that any Insects are engendred out of Plants: But on the contrary, we are very well informed and assured, that these little Animals are not shut up in or enclosed there for any other Reason than to draw thence their Nourishment.* It's true indeed, that by a certain, constant, and im-

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immutable Order of Nature, we see many sorts of Insects affixed to particular *Species* of Plants and Fruits, to which the respective Kinds fasten themselves as it were by Instinct. But we are to know, that they all come of the Seed of Animalcules of their own Kind, that were before laid there. For these Insects do thrust their Seed or Eggs so deep into the Plants, that they come to be afterwards as it were united with them, and the Aperture or Orifice by which they entred, quite closed up, and obliterated; the Eggs being hatched and nourished within. We have often found the Eggs of Insects so deeply sunk into the tender Buds of Trees, that without hurting of them it was impossible to draw them out. Many Instances he produces in several sorts of Insects making their way into Plants, which, though they be well worth the reading, are too long to transcribe.

Secondly, That Great and Sagacious Naturalist, and most Accurate Examiner of these things, Signior *Malpighi*, in his Treatise of *Galls*, under which Name he comprehends all Preternatural and Morbose Tumors and Excrescencies of Plants, doth demonstrate in particular, that all such Warts, Tumors, and Excrescencies, where any Insects are found, are excited or raised up either by some Venenose Liquor, which together with their Eggs, such Insects shed upon the Leaves, or Buds, or Fruits of Plants, or boring with their *Terebræ*, instill into the very Pulp of such Buds or Fruits; or by the contagious Vapor of the very Eggs them-

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themselves producing a Mortification or Syderation in the Parts of Plants on which they are laid; or lastly, by the Grubs or Maggots hatch'd of the Eggs laid there, making their way with their Teeth into the Buds, Leaves, or Fruit, or even the Wood itself, of such Plants on which their Eggs were laid. So at last he concludes, *Erunt itaque Gallæ & reliqui plantarum tumores morbosæ excrescentiæ, vi depositi ovi à turbata plantarum compage, & vitiato humorum motu excitatæ, quibus inclusa ova & animalcula velut in utero foventur & augentur, donec manifestatis firmatisque propriis partibus, quasi exoriantur novam exoptantia auram. We conclude therefore, that Galls, and other Tumors of Plants, are nothing else but morbose Excrescencies, raised up by the Force of the Eggs there laid, disturbing the Vegetation and Temper of the Plants, and perverting the Motion of their Humours and Juices; wherein the enclosed Eggs and Animalcules are cherished, nourished, and augmented, till their proper Parts being manifested, explicated, and hardned, or strengthned, they are as it were new-born, affecting to come forth into the open Air.* In the same Treatise he describes the hollow Instrument, (*Terebra* he calls it, and we may *English* it *Piercer*) wherewith many Flies are provided, proceeding from the Womb, with which they perforate the Tegument of Leaves, Fruits, or Buds, and through the hollow of it inject their Eggs into the Holes or Wounds which they have made, where, in process of Time, they are hatched and nourished.

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This he beheld one of these Insects doing, with his own Eyes, in the Bud of an Oak; the manner whereof he describes, *p.* 47. which I shall not transcribe; only take notice, that when he had taken off the Insect, he found in the Leaf very Little and Diaphanous Eggs, exactly like to those which yet remained in the Tubes of the Fly's Womb. He adds farther, that it is probable that there may be Eggs hidden in divers Parts of Plants, whereof no Footstep doth outwardly appear, but the Plant remains as entire, and thrives as well as if there were no Insect there: Nay, that some may be hidden and cherished in dry Places, (not wanting any Humour to feed them) as in Sear-Wood, yea, in Earthen-Vessels, and Marbles themselves.

Indeed to me it seems unreasonable, that Plants being of a lower Form or Order of Being, should produce Animals; for either they must do it out of indispos'd Matter; and then such Production would amount to a Creation; or else they must prepare a fit Matter, which is to act beyond their Strength, there being required to the Preparation of the Sperm of Animals a great *Apparatus* of Vessels, and many Secretions, Concoctions, Reflexions, Digestions, and Circulations of the Matter, before it can be rectified and exalted into so noble a Liquor: And besides, there must be an Egg too; for we know *ex ovo omnia*, to the Perfection whereof, there are as many Vessels and as long a Process required. Now in Plants there are no no such Vessels, and consequently no such Pre-

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paration of Eggs or Sperm, which are the neceſſary Principles of Animals.

Thirdly, That worthy Author of our own Country, I mean Dr. *Liſter*, in his Notes upon *Geodartius Inſect. Numb.* 16. *p.* 47. hath theſe Words, *Non enim inducor ut credam, hoc, vel aliud quodvis Animal, modo quodam ſpontaneo è Planta produci, & alii cauſæ cuicunque originem ſuam debere quàm Parenti Animali*: i. e. *I cannot be perſuaded or induced to believe, that this or any other Animal is* (or can be) *produced out of a Plant in a ſpontaneous manner, or doth owe its Original to any other Cauſe whatever, than an Animal Parent* of its own Kind. And in his third Note upon *Inſect. Numb.* 49. theſe, *Quoad ſpontaneam Erucæ hujus aliorúmque Inſectorum generátionem pro parte negativa jam ſententiam meam tradidi*, &c. *As to the Spontaneous Generation of this* Eruca, *and other Inſects, I have already delivered my Opinion for the Negative. This is moſt certain, that theſe* Coſſi *are produced of Eggs laid by Animal Parents: It is alſo alike clear, that theſe diminutive Caterpillars are able by degrees to pierce or bore their way into a Tree; which very ſmall Holes, after they are fully entred, do perchance grow together, and quite diſappear; at leaſt become ſo ſmall, that they are not to be diſcerned, unleſs by* Lynceus's *Eyes. Add moreover, that perchance they undergo no Transformation, but continue under the Vizzard of* [Erucæ] *Caterpillars for many Years, which doth very well accord with my Obſervations. Moreover, that this Caterpillar* [Eruca] *is propa-*

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gated by Animal Parents, to wit, Butterflies, after the common Origination of all Caterpillars. In all this I fully consent with the Doctor; only crave Leave to differ in his attributing to them the Name of *Cossi*, which were accounted by the Ancients a delicate Morsel, and fed for the Table; for I take those to have been the Hexapods from which the greater sort of Beetles come; for that that sort of Hexapods are at this Day eaten in our *American* Plantations, as I am informed by my good Friend Dr. *Hans Sloane*, who also presented me with a Glass of them, preserved in Spirit of Wine.

Having lately had an Opportunity more curiously to view and examine the great Flesh-colour'd, thin-hair'd *English* Caterpillar, (which is so like that sent me by Dr. *Sloane*, that it differs little but in Magnitude, which may be owing to the Climate) I observed that it had a Power of drawing its eight hind Legs or Stumps so far up in its Body, that they did altogether disappear, so that the Creature seemed to want them, and of thrusting them out again at Pleasure: Whereupon I conjectured, that that Insect of *Jamaica* sent me by the Doctor, (which I took to be the *Cossus* or *Hexapod*, previous to some large Beetle) had likewise the same Power of drawing up its hind Legs, so that though to Appearance it wanted them, yet really it did not so, but had only drawn them up, and hid them in its Body when it was immersed in the Spirit of Wine, and consequently was not the *Hexapod* of a Beetle, but an

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Eruca, like to, or indeed specifically the same with that of our own Country by me observed; and being eaten at this Day by the Inhabitants of *Jamaica*, in all likelihood the same with the *Cossus* of the ancient *Romans*, which was fed for the Table, as *Pliny* assures us: Especially, if we consider that Dr. *Lister* found this *Eruca* in the Body of an Oak newly cut down, and sawed in Pieces; on which Tree, *Pliny* saith, they feed. Thus much I thought fit to add to Dr. *Lister*, and do the Truth right, by retracting my former Conjecture concerning the *Cossi*.

3. My third Argument against Spontaneous Generation, is, because there are no Arguments or Experiments, which the Patrons of it do or can produce, which do clearly evince it. For the general and vulgar Opinion, that the Heads of Children, or the Bodies of those that do not change their Linen, but wear that which is sweaty and sordid, breed Lice; or that Cheese of itself breeds Mites or Maggots, I deny, and look upon it as a great Error and Mistake; and do affirm, that all such Creatures are bred of Eggs laid in such sordid Places by some wandring Louse, or Mite, or Maggot. For such Places being most proper for the Hatching and Exclusion of their Eggs, and for the Maintenance of their Young, Nature hath endued them with a wonderful Acuteness of Scent and Sagacity, whereby they can, though far distant, find out, and make towards them. And even Lice and Mites themselves, as slow as they

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they ſeem to be, can, to my knowledge, in no long time march a conſiderable way to find out a convenient Harbour for themſelves.

Here by the by, I cannot but look upon the ſtrange Inſtinct of this noiſome and troubleſome Creature the Louſe, of ſearching out foul and naſty Cloaths to harbour and breed in, as an Effect of Divine Providence, deſigned to deterr Men and Women from Sluttiſhneſs and Sordidneſs, and to provoke them to Cleanlineſs and Neatneſs. God himſelf hateth Uncleanlineſs, and turns away from it, as appears by *Deut.* cap. xxiii. ver. 12, 13, 14. But if God requires, and is pleaſed with bodily Cleanlineſs; much more is he ſo with the Pureneſs of the Mind. *Bleſſed are the Pure in Heart, for they ſhall ſee God*, Matth. v. 10.

As for the Generation of Inſects out of putrid Matter, the Experiments of *Franciſcus Redi*, and ſome of our own *Virtuoſi*, give me ſufficient Reaſon to reject it. I did but juſt now mention the quick Scent that Inſects have, and the great Sagacity in finding out a proper and convenient Harbour or *Matrix*, to cheriſh and hatch their Eggs, and feed their Young: They are ſo acted and directed by Nature, as to caſt their Eggs in ſuch Places as are moſt accommodate for the Excluſion of their Young, and where there is Food ready for them as ſoon as they be hatch'd: Nay, it is a very hard matter to keep off ſuch Inſects from ſhedding their Seed in ſuch proper Places. *Indeed, if an Inſect may be thus equivocally generated, why not*

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sometimes a Bird? A Quadruped, a Man, or even an Universe? Or, why no new Species of Animal now and then? as my learned Friend Dr. *Tancred Robinson* very well argues in his Letters: *For there is as much Art shewn in the Formation of those, as of these.*

A fourth and most effectual Argument against Spontaneous Generation, is, that there are no new Species produced, which would certainly now and then, nay, very often happen, were there any such thing. For in such pretended Generations, the Generant or Active Principle is supposed to be the Sun, which being an inanimate Body, cannot act otherwise than by his Heat; which Heat can only put the Particles of the passive Principle into Motion. The passive Principle is putrid Matter; the Particles whereof cannot be conceived to differ in any thing but Figure, Magnitude, and Gravity. Now the Heat putting these Particles in Motion, may indeed gather together those which are homogeneous, or of the same Nature, and separate those that are heterogeneous, or of a different; but that it should so situate, place and connect them, as we see in the Bodies of Animals, is altogether inconceivable; which if it could, yet that it should always run them into such a Machine as is already extant, and not often into some new-fashioned one, such as was never seen before, no Reason can be assign'd or imagined. This the *Epicurean* Poet *Lucretius* was so sensible of, that he saw a necessity of granting Seeds or Principles to determine

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mine the Species. For (*saith he*) if all sorts of Principles could be connected,

—— Vulgò fieri portenta videres,
Semiferas hominum ſpecies exiſtere, & altos
Interdum ramos egigni corpore vivo;
Multaque connecti terreſtria membra marinis;
Tum flammam retro ſpirantes ore chimæras
Paſcere naturam per terras omniparenteis
Quorum nil fieri manifeſtum eſt, omnia quando
Seminibus certis, certa genetrice, creata
Conſervare genus creſcentia poſſe videmus, &c.

That is, —— *Thence would riſe*
Vaſt Monſters, Nature's great Abſurdities;
Some thing half Beaſt, half Man, and ſome would grow
Tall Trees above, and Animals below;
Some join'd of Fiſh, and Beaſts, and every where
Frightful Chimæra's *breathing Flames appear.*
But ſince we ſee no ſuch, and things ariſe
From certain Seeds of certain Shape and Size,
And keep their Kind as they increaſe and grow;
There's ſome fixt Reaſon why it ſhould be ſo.

The raining of Frogs and their Generation in the Clouds, though it be atteſted by many and great Authors, I look upon as utterly falſe and ridiculous. It ſeems to me no more likely that Frogs ſhould be engendred in the Clouds, than *Spaniſh* Gennets begotten by the Wind; for that hath good Authors too. And he that can ſwallow the raining of Frogs, hath

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made a fair Step towards believing, that it may rain Calves also; for we read, that one fell out of the Clouds in *Avicen*'s Time. Nor do they much help the matter, who say, that those Frogs that appear sometimes in great Multitudes after a Shower, are not indeed engendred in the Clouds, but coagulated of a certain sort of Dust, commixt and fermented with Rain-water; to which *Hypothesis Fromondus* adheres.

But let us a little consider the Generation of Frogs in a natural way. 1. There are two different Sexes, which must concurr to their Generation. 2. There is in both a great *apparatus* of Spermatick Vessels, wherein the nobler and more spirituous Part of the Blood, is by many Digestions, Concoctions, Reflexions and Circulations, exalted into that generous Liquor we call Sperm; and likewise for the preparing of the Eggs. 3. There must be a Copulation of the Sexes, which I rather mention, because it is the most remarkable in this, that ever I observed in any Animal. For they continue in *complexu Venereo*, at least a Month indefinitely; the Male all that while resting on the Back of the Female, clipping and embracing her with his Legs about the Neck and Body, and holding her so fast, that if you take him out of the Water, he will rather bear her whole Weight, than let her go. This I observed in a couple, kept on purpose in a Vessel of Water, by my Learned and Worthy Friend Mr. *John Nid*, Fellow of *Trinity* College, long since

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ſince deceaſed. After this, the Spawn muſt be caſt into Water, where the Eggs lie in the midſt of a copious Gelly, which ſerves them for their firſt Nouriſhment for a conſiderable while. And at laſt, the Reſult of all is not a perfect Frog, but a Tad-pole without any Feet, and having a long Tail to ſwim withall; in which Form it continues a long time, till the Limbs be grown out, and the Tail fallen away, before it arrives at the Perfection of a Frog.

Now, if Frogs can be generated ſpontaneouſly in the Clouds out of Vapor, or upon the Earth out of Duſt and Rain-Water, what needs all this ado? To what purpoſe is there ſuch an *Apparatus* of Veſſels for the Elaboration of the Sperm and Eggs; ſuch a tedious Proceſs of Generation and Nutrition? This is but an idle Pomp. The Sun (for he is ſuppoſed to be the equivocal Generant or Efficient by theſe Philoſophers) could have diſpatch'd the Buſineſs in a trice: Give him but a little Vapour, or a little dry Duſt and Rain-Water, he will produce you a quick Frog, nay a whole Army of them, perfectly form'd, and fit for all the Functions of Life in three Minutes, nay, in the hundredth Part of one Minute, elſe muſt ſome of thoſe Frogs that were generated in the Clouds fall down half formed and imperfect, which I never heard they did; and the Proceſs of Generation have been obſerved in the Production of Frogs out of Duſt and Rain-Water, which no Man ever pretended to mark or diſcern. But that there can be no Frogs gene-

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generated in the Clouds, may farther be made appear, 1. From the extreme Cold of the Middle Region of the Air, where the Vapours are turned into Clouds, which is not at all propitious to Generation. For did not so great Men as *Aristotle* and *Erasmus* report it, I could hardly be induced to believe that there could be one *Species* of Insects generated in Snow. 2. Because if there were any Animals engender'd in the Clouds, they must needs be maimed and dashed in Pieces by the Fall, at least such as fell in the High-ways, and upon the Roofs of Houses; whereas we read not of any such broken or imperfect Frogs found any where. This last Argument was sufficient to drive off the learned *Fromondus* from the Belief of their Generation in the Clouds; but the Matter of Fact he takes for granted, I mean the Spontaneous Generation of Frogs out of Dust and Rain-Water, from an Observation or Experiment of his own at the Gates of *Tournay* in *Flanders*, to the Sight of which Spectacle he called his Friends who were there present, that they might admire it with him. *A sudden Shower* (saith he) *falling upon the very dry Dust, there suddenly appeared such an Army of little Frogs, leaping about every where upon the dry Land, that there was almost nothing else to be seen. They were also of one Magnitude and Colour: Neither did it appear out of what lurking Places* [Latibula] *so many Myriads could creep out, and suddenly discover themselves upon the dry and dusty Soil, which they hate.* But saving

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saving the Reverence due to so great a Man, I doubt not but they did all creep out of their Holes and Coverts, invited by the agreeable Vapour of the Rain-Water. This, however unlikely it may seem, is a thousand times more probable, than their instantaneous and undiscernible Generation out of a little dry Dust and Rain-Water, which also cannot have any Time to mix and ferment together, which is the *Hypothesis* he adheres to. Nay, I affirm, that it is not at all improbable; for he that shall walk out in Summer-Nights, when it begins to grow dark, may observe such a Multitude of great Toads and Frogs crawling about in the High-ways, Paths and Avennes to Houses, Yards and Walks of Gardens and Orchards, that he will wonder whence they came, or where they lurk'd all the Winter, and all the Day-time, for that then it's a rare thing to find one.

To which add, That in such Frogs as we are speaking of, Monsieur *Perault* hath upon Dissection often found the Stomach full of Meat, and the Intestines of Excrement; whence he justly concludes, That they were not then first formed, but only appear'd of a sudden; which is no great Wonder, since upon a Shower after a Drought Earth-Worms and Land-Snails innumerable come out of their lurking-Places in like manner.

In Confirmation of what I have here written against the Spontaneous Generation of Frogs, either in the Clouds out of Vapour, or

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on the Earth out of Dust and Rain-Water commix'd; endeavouring to prove, by Force of Argument, that there is no such thing; I have lately received from my learned and ingenious Friend Mr. *William Derham*, Rector of *Upminster* near *Rumford* in *Essex*, a Relation parallel to that of *Fromondus*, concerning the sudden Appearance of a vast Number of Frogs after a Shower or two of Rain marching cross a sandy way, that before the Rain was very dusty; and giving an Account, where in all Likelihood they were generated by Animal Parents of their own Kind, and whence they did proceed. The whole Narrative I shall give the Reader in his own Words.

Some Years ago, as I was riding forth one Afternoon in Berks, *I happened upon a prodigious Multitude creeping cross the way. It was a sandy Soil, and the Way had been full of Dust, by Reason of a dry Season that then was. But an Hour or two before a refreshing fragrant Shower or two of Rain had laid the Dust. Whereupon what I had heard or read of the Raining of Frogs immediately came to my Thoughts; as it easily might do, there being probably as good Reason then for me, as I believe any ever had before, to conclude, that these came from the Clouds, or were instantaneously generated. But being prepossessed with the contrary Opinion,* viz. *That there was no equivocal Generation, I was very curious in enquiring whence this vast Colony might probably come: And upon searching, I found two or three Acres of Land*

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cover'd with this black Regiment, and that they all marched the ſame Way towards ſome Woods, Ditches, and ſuch like cool Places in their Front, and from large Ponds in their Rear. I traced them backwards, even to the very Side of one of the Ponds. Theſe Ponds in ſpawning Time always uſed to abound much with Frogs, whoſe Croaking I have heard at a conſiderable Diſtance; and a great deal of Spawn I have found there.

From theſe Circumſtances I concluded, that this vaſt Colony was bred in thoſe Ponds from whenceward they ſteered their Courſe: That after their Incubation (if I may ſo call it) or Hatching by the Sun, and their having paſs'd their Tadpole-State; they had lived (till that Time of their Migration) in the Waters, or rather on the Shore, among the Flags, Ruſhes, and long Graſs: But now being invited out by the refreſhing Showers, then newly fallen, which made the Earth cool and moiſt for their March, that they left their old Latibula, *where perhaps they had devoured all their proper Food, and were now in Purſuit of Food, or a more convenient Habitation.*

This I think not only reaſonable to be concluded, but withall ſo eaſy to have been diſcovered by any inquiſitive Obſerver, who in former Times met with the like Appearance, that I cannot but admire that ſuch ſagacious Philoſophers, as Ariſtotle, Pliny, *and many others ſince, ſhould ever imagine Frogs to fall from the Clouds, or be any way inſtantaneouſly, or ſpontaneouſly generated; eſpecially*

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especially considering how openly they act their Coition, produce Spawn, this Spawn Tadpoles, and Tadpoles Frogs.

Neither in Frogs only, but also in many other Creatures, as Lice, Flesh-Flies, Silk-Worms, and other Papilios, *an uniform regular Generation was very obvious, which is an Argument to me of a strange Prepossession of Fancy in the Ages since* Aristotle, *not to say of Carelesness and Sloth.* So far Mr. *Derham.*

In like manner doubtless *Fromondus*, had he made a diligent Search, might have found out the Place where those Myriads of Frogs, observed by him about the Gates of *Tournay*, were generated, and whence they did proceed.

As for the Worms and other Animals bred in the Intestines of Man and Beast, I have declared myself not to be satisfied of the Way and Means, how their Seeds come to be conveyed into those Places; but yet that their Generation is analogous to that of other Creatures of those Kinds, I doubt not. The Constancy to their *Species*; their exact Agreement and perpetual Similitude in the Shape and Figure of their Bodies, and all their Parts; their Consistence, Temper, Motion, and other Accidents, are to me little less than a Demonstration, that they are not the Effects of Chance, but the Products of a settled and spermatick Principle. I am at present, till better inform'd, of Opinion, that their Eggs are swallowed with the Meat we eat; and I am the rather

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rather induced to think ſo, becauſe Children in their firſt Infancy, and as long as they are conſtantly confin'd to a Milk Diet, are ſeldom troubled with them.

After this was written, I received a Letter from my often remembred ingenious Friend Dr. *Tancred Robinſon*, referring to this Matter, Part whereof I ſhall tranſcribe, as being very pertinent, inſtructive, and conſonant to my own Thoughts: *I think it may be proved, that the vaſt Variety of Worms found in almoſt all the Parts of different Animals, as well* Terreſtrial *as* Aquatick, *are taken into their reſpective Bodies by Meats and Drinks, and there either lie ſtill for ſome time, or elſe grow and alter by Change of Place and Food,* [*not ſpecifically, but accidentally in Magnitude, Colour, Figure of ſome Parts, or the like.*] *We know as yet but little of the numerous* Inſects *bred in Water, or indeed of thoſe in Roots, Leaves, Buds, Flowers, Fruits and Seeds, which we are continually ſwallowing; and theſe too all vary according to Climate.* [*That is, the ſame Species of* Roots, Leaves, *&c. do in different Climates produce many different Species of Inſects, tho' ſome there be common to all.*] *The long ſlender Worms, as ſmall as Hairs, that breed between the Skin and the Fleſh in the Iſle of* Ormuz, *and in* India; *which are generally twiſted out upon Sticks or Rowlers, and often break in the Operation, are without doubt taken in by the Water they drink in thoſe Regions, as I could prove by many and good Experiments, had I time. They who*

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who have Leisure, may find them in the Collections of Voyages and Travels, especially in Monsieur Thevenot. *By this Explication we may give a better Account of the Vomitings up of Tadpoles, Snails, and other Animals, recorded in Medical Histories, than by any Hypothesis of Equivocal Generation: As to Insects found in stinking Flesh, or rotten Vegetables, I could never observe or find any of them different from those Parent Insects, which hover about, or feed upon such Bodies.*

If any shall object the infinite Multitudes of Animalcules discovered in Pepper-Water, and desire an Account of their Generation; to him I shall say, that it is probable, that some few of these Animals may be floating in all Waters, and that finding the Particles of Pepper swimming in the Water very proper for the cherishing and excluding of their Eggs, by reason of their Heat, or some other unknown and specifick Quality, they may fasten their Eggs to them, and so there may be a sudden Breed of infinite Swarms of them. But these being not to be discerned by the most piercing and *Lyncean* Sight, without the Assistance of a Microscope, I leave the Manner of their Generation to future Discovery.

No less difficult is it to give an Account of the Original of such Insects as are found and seem to be bred in the Bodies of others of different Kinds. Out of the Sides and Back of the most common Caterpillar, which feeds upon Cabbage, Cole-wort, and Turnep-Leaves,

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Leaves, which we have described in the Catalogue of *Cambridge-Plants*, we have seen creep out small Maggots, to the Number sometimes of Threescore, or more; which so soon as ever they came forth, began to weave themselves silken Cases of a yellow shining Colour, wherein they changed, and, after some Time, came out thence in the Form of small Flies with four Wings; for a full Description and History whereof, I shall referr the Reader to the forementioned Catalogue. The like I have also observed in other Caterpillars of a different Kind, which have produced no lesser Number of Maggots, that in like manner immediately made themselves up in Cases. Others, instead of changing into *Aurelia's*, as in the usual Process of Nature they ought to do, have turned into one, two, three, or more Flesh-Fly Cases, at least contained such Cases within them, out of which, after a while, were excluded Flesh-Flies. Other Caterpillars, as that called the *Solitary Maggot*, found in the dry Heads of Teasel, by a dubious *Metamorphosis*, sometimes changed into the *Aurelia* of a Butterfly, sometimes into a Fly-Case. You'll say, How comes this to pass? Must we not here necessarily have Recourse to a spontaneous Generation? I answer, No: The most that can be inferred from hence is, a Transmutation of *Species*; one Insect may, instead of generating another of its own Kind, beget one or more of a different. But I can by no means grant this. I do believe that these Flies

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do either cast their Eggs upon the very Bodies of the forementioned Caterpillars, or upon the Leaves on which they feed, all in a String; which there hatching, eat their Way into the Body, where they are nourished till they become to their full Growth. Or it may be, the Fly may with the hollow and sharp Tube of her Womb punch and perforate the very Skin of the *Eruca*, and cast her Eggs into its Body. So the *Ichneumon* will convey her Eggs into Caterpillars.

The Discovery of the Manner of the Generation of these Sorts of Insects I earnestly recommend to all ingenious Naturalists, as a Matter of great Moment. For if this Point be but cleared, and it be demonstrated that all Creatures are generated univocally by Parents of their own Kind, and that there is no such thing as Spontaneous Generation in the World, one main Prop and Support of Atheism is taken away, and their strongest Hold demolished: They cannot then exemplify their foolish *Hypothesis* of the Generation of Man and other Animals at first, by the Like of Frogs and Insects at this present Day.

It will be farther objected, that there have live Toads been found in the midst of Timber Trees; nay, of Stones, when they have been sawn asunder.

To this I answer, that I am not fully satisfied of the Matter of Fact. I am so well acquainted with the Credulity of the Vulgar, and the Delight they, and many of the better Sort

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Sort too, have in telling of Wonders and ſtrange Things, that I muſt have a Thing well atteſted, before I can give a firm Aſſent to it.

Since the Writing hereof, the Truth of theſe Relations of live Toads found in the midſt of Stones, hath been confirmed to me by ſufficient and credible Eye-witneſſes, who have ſeen them taken out. So that there is no doubt of the Matter of Fact.

But yet, ſuppoſe it be true, it may be accounted for. Thoſe Animals, when young and little, finding in the Stone ſome ſmall Hole reaching to the Middle of it, might, as their Nature is, creep into it, as a fit *Latibulum* for the Winter, and grow there too big to return back by the Paſſage by which they enter'd, and ſo continue impriſoned therein for many Years; a little Air, by reaſon of the Coldneſs of the Creature, and its lying torpid there, ſufficing it for Reſpiration, and the Humour of the Stone, by reaſon it lay immoveable, and ſpent not, for Nouriſhment. And I do believe, that if thoſe who found ſuch Toads, had diligently ſearched, they might have diſcovered and traced the Way whereby they enter'd in, or ſome Footſteps of it. Or elſe there might fall down into the lapideous Matter before it was concrete into a Stone ſome ſmall Toad, (or ſome Toad Spawn) which being not able to extricate itſelf and get out again, might remain there impriſoned till the Matter about it were condenſed and

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compacted into a Stone. But however it came there, I dare confidently affirm, it was not there ſpontaneouſly generated. For elſe, either there was ſuch a Cavity in the Stone before the Toad was generated; which is altogether improbable, and *Gratis Dictum*, aſſerted without any Ground; or the Toad was generated in the ſolid Stone, which is more unlikely than the other, in that the ſoft Body of ſo ſmall a Creature ſhould extend itſelf in ſuch a Priſon, and overcome the Strength and Reſiſtance of ſuch a great and ponderous Maſs of ſolid Stone.

And whereas the Aſſertors of Equivocal Generation, were wont to pretend the Imperfection of theſe Animals as a Ground to facilitate the Belief of their Spontaneous Generation; I do affirm, that they are as perfect in their Kind, and as much Art ſhewn in the Formation of them, as of the greateſt; nay more too, in the Judgment of that great Wit and Natural Hiſtorian * *Pliny*. *In magnis ſiquidem corporibus*, (ſaith he) *aut certè majoribus facilis offeind ſequaci materia fuit; in his tam parvis atque tam nullis, quæ ratio, quanta vis, quam inextricabilis perfectio?* In the greater Bodies the Forge was eaſy, the Matter being ductile and ſequacious, obedient to the Hand and Stroke of the Artificer, apt to be drawn, formed or moulded into ſuch Shapes and Machines, even by clumſy Fingers: But in the Formation of theſe, ſuch diminutive Things, ſuch Nothings, what

* *Lib.* 11. *cap.* 2.

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Cun-

Cunning and Curiosity! What Force and Strength was requisite, there being in them such inextricable Perfection!

To what Proofs or Examples of Spontaneous Generation may be brought from Insects bred in the Fruits or Excrescencies of Plants, I have already made Answer in my second Particular, which contains the Testimonies of our best modern Naturalists concerning these Things.

In my Denial of the Spontaneous Generation of *Plants*, I am not so confident and peremptory; but yet there are the same Objections and Arguments against it, as against that of Animals, *viz.* because it would be a Production out of indisposed Matter, and consequently a Creation; or if it be said, there is disposed Matter, prepar'd by the Earth, or Sun, the Heat, or whatever other Agent you can assign; I reply, this is to make a thing act beyond its Strength, that is, an inferiour Nature which hath nothing of Life in it, to prepare Matter for a superiour, which hath some Degree of Life; and for the Preparation of which, it hath no convenient Vessels or Instruments. If it could do so, what need of all that *Apparatus* of Vessels, Preparation of Seed, and as I also suppose, Distinction of Masculine and Feminine that we see in Plants? I demand farther, whether any of the Patrons of Spontaneous Generation in Plants, did ever see any Herbs or Trees, except those of the Grass-leaved Tribe, come up without two Seed-

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Leaves; which if they never did nor could, it is to me a great Argument that they came all of Seed; there being no reason else, why they should at first produce two Seed-Leaves different from the Subsequent. And if all these *Species* (which are far the greatest Number) come from Seed, there is not the least reason to think that any of the rest come up spontaneously. And this, with what I have written before, may suffice concerning this Point.

Whereas I have often written in many Places, that such and such Plants are spontaneous, or come up spontaneously; I mean no more by that Expression, but that they were not planted or sown there industriously by Man.

Having spoken of the Body of Man, and the Uses of its several Parts and Members, I shall add some other Observations, giving an Account of the particular Structure, Actions and Uses of some Parts, either common to whole Kinds of Animals, or proper to some particular *Species* different from those of Man, and of the Reason of some Instincts and Actions of Brutes.

First of all, The Manner of Respiration, and the Organs serving thereto in various Animals, are accommodated to their Temper of Body, and their Place and Manner of living; of which I have observed in more perfect Animals three Differences.

1. The

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1. The hotter Animals, which require abundance of Spirits for their various Motions and Exercises, are provided with Lungs, which indefinently draw in and expell the Air alternately without Intermission, and have a Heart furnished with two Ventricles, because to maintain the Blood in that Degree of Heat, which is requisite to the Performance of the Actions of all the Muscles, there is abundance of Air necessary. I shall not now take Notice of the Difference that is between the Lungs of Quadrupeds and Birds, how the one are fixed and immoveable, the other loose and moveable; the one perforated, transmitting the Air into large Bladders, the other enclosed with a Membrane.

It is here worth the Notice taking, that many Animals of this Kind, both Birds and Quadrupeds, will endure and bear up against the extremest Rigor of Cold that our Country is exposed to. *Horse*, *Kine* and *Sheep*, as I have experienced, will lie abroad in the open Air upon the cold Ground during our long Winter-Nights, in the sharpest and severest Frosts that ever happened with us, without any Harm or Prejudice at all; whereas one would think, that at least the Extremities of their Members should be bitten, benummed and mortified thereby. Considering with myself by what Means they were enabled to do this, and to abide and resist the Cold, it occurr'd to my Thoughts, that the Extremities of their Toes were fenc'd with Hoofs, which in good Mea-

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ſure ſecured them: But the main thing was, that the Cold is, as it were, its own Antidote; for the Air being fully charged and ſated with nitrous, or ſome other Sort of Particles (which are the great Efficients of Cold, and no leſs alſo the *Pabulum* of Fire) when inſpired, doth by means of them cauſe a great Accenſion and Heat in the Blood (as we ſee Fewel burns raſhly in ſuch Weather) and ſo enable it to reſiſt the Impreſſions of the Cold for ſo ſhort a time as its more nimble Circulation expoſes it thereto, before it comes to another Heating. From hence may an Account be given, why the Inhabitants of hot Countries may endure longer Faſting and Hunger, than thoſe of colder; and thoſe ſeemingly prodigious, and to us ſcarce credible, Stories, of the Faſtings and Abſtinence of the *Egyptian* Monks be render'd probable.

2. Other Animals, which are of a colder Temper, and made to endure a long *Inedia* or Faſting, and to lie in their Holes almoſt torpid all Winter, as all Kinds of *Serpents* and *Lizards*, have indeed Lungs, but do not inceſſantly breathe, or when they have drawn in the Air, neceſſarily expire it again, but can retain it at their Pleaſure, and live without Reſpiration whole Days together, as was long ſince experimented by Sir *Thomas Brown*, M. D. in a Frog tied by the Foot under Water for that Purpoſe by him: This Order of Creatures have but one Ventricle in their Hearts; and the whole

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whole Blood doth not so often circulate through the Lungs, as it doth through the rest of the Body. This manner of Breathing is sufficient to maintain in them that Degree of Heat which is suitable to their Nature and Manner of Living. For to our Touch they are always cold even in Summer-time, and therefore some will then put Snakes into their Bosom to cool them.

3. Fishes, which were to live and converse always in a cold Element, the Water; and therefore were to have a Temper not excelling in Heat, because otherwise the constant immediate Contact of the Water (unless some extraordinary Provision were made) could not have been supported by them; that they might not be necessitated, continually to be coming up to the Top of the Water to draw in the Air, and for many other Reasons that might be alledged, perform their Respiration under Water by the Gills, by which they can receive no more Air than is dispersed in the Pores of the Water, which is sufficient to preserve their Bodies in that Temper of Heat that is suitable to their Nature, and the Place wherein they live. These also have but one Ventricle in their Hearts.

But now, though this be thus, the great and most wise God, as it were purposely to demonstrate, that He is not by any Condition or Quality of Place necessarily determined to one Manner of Respiration, or one Temper of

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Body in Fishes; He hath endued the Bodies of some of that Tribe of Aquatick Creatures with Lungs like viviparous Quadrupeds, and two Ventricles of the Heart, and an Ability of Breathing like them, by drawing in and letting out the open Air; so contriving their Bodies, as to maintain, in the midst of the cold Water, a Degree of Heat answerable to that of the forementioned Quadrupeds.

Another remarkable thing relating to Respiration, is the keeping the Hole or Passage between the *Arteria venosa* and *Vena cava*, called *Foramen ovale*, open in some amphibious Quadrupeds, *viz.* the *Phoca* or *Vitulus marinus*, called in the *English*, *Sea-Calf* and *Seal*; and, as is generally held, the *Beaver* too. We have already given the Reason of the twofold Communication of the great Blood Vessels in the *Fœtus* or Young, so long as it continues in the Womb: The one between the two Veins entring the Heart, by a Hole or Window; the other between the two Arteries, by an Arterial Channel, extended from the Pulmonary Artery to the *Aorta*, or great Artery; which was, in brief, to divert the Blood from the Lungs. The same Reason for keeping open this *Foramen ovale*, there is, in these amphibious Creatures; For, 1. The Lungs probably being not extended, but emptied of Air when they abide long under Water, and flacid, it is not easy for the whole Blood every Circulation to make its way through them. 2. To maintain that Degree of Heat and Motion in the

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the Blood, as is sufficient for them while they are under Water, there is not so much Air required, as is when they are above: The Blood then moving but gently, as doth that of the *Fœtus* in the Womb.

Farther, in reference to Respiration, it is observed by the *Parisian* Academists, that some amphibious Quadrupeds, particularly the *Sea-Calf* or *Seal*, hath his *Epiglottis* extraordinarily large in proportion to other Animals, it extending half an Inch in Length beyond the *Glottis* to cover it. I believe the *Beaver* hath the like *Epiglottis*, exactly closing the *Larynx* or *Glottis*, and hindring all Influx of Water; because in one dissected by *Wepferus*, that suffocated itself in the Water, there was not a drop of Water found in the Lungs. It is probable (*say they*) that this is done more exactly to close the Entrance of the *Aspera Arteria*, or Wind-Pipe, when the Animal eats his Prey at the Bottom of the Sea, and to hinder the Water from running into his Lungs. An Elephant (as is observed by Dr. *Moulins*, I think, in the Anatomy of that Creature) hath no *Epiglottis* at all, there being no danger of any thing falling into their Lungs from eating or drinking, seeing there is no Communication between the *Œsophagus* and it. For he thus describes the *Œsophagus* or Gullet: The Tongue of this Creature (*saith he*) had this peculiar in it, that the Passage to the Ventricle was through it; for there was a Hole near the Root of it, and exactly in the middle of that Part;

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Part; which Hole was the Beginning of the *OEsophagus*. There was no Communication between this and the Passage into the Lungs, contrary to what we may observe in Men, in all Quadrupeds and Fowl, that ever I had opportunity to dissect. For the *membrana pituitaria anterior* reached to the very Root of the Tongue below the *OEsophagus*, and so quite stopped the Passage of the Air into the Mouth. But though there be no danger of Meat or Drink falling into the Lungs; yet were they not sufficiently secured from small Animals creeping in there: For though, to supply in some measure the Want of an *Epiglottis* by lessening the *Glottis*, there grew to the Outside of the Cartilages, called *Arytenoides*, another capable of Motion up and down, by the help of some Muscles that were implanted in it, strong on both sides of the *aspera Arteria*, but on the Under-side, opposite to that of the *OEsophagus*, very limber, wanting about two Inches and a half of coming round the aforesaid Cartilages on the Upper-side, or the next to the *OEsophagus*: Yet did not this Cartilage so shut up the way against them, but that even a *Mouse* creeping up his *Proboscis* might get into his Lungs, and so stifle him. Whence we may guess at the Reason, why the *Elephant* is afraid of a *Mouse*: And, therefore, to avoid this Danger, this Creature [the Elephant, which this Author described] was observed always when he slept, to keep his Trunk [*Proboscis*] so close to the Ground, that nothing but Air could get in between

tween them. This is a ſtrange Sagacity and Providence in this Animal, or elſe an admirable Inſtinct.

Again, The *Pariſian* Academiſts obſerve of the *Sea-Tortoiſe*, that the Cleft of the *Glottis* was ſtrait and cloſe. Which exact Encloſure, I do rather believe, is to prevent the Water from entring into the Wind-Pipe, when the Tortoiſes are under Water, than to aſſiſt the Effect of the Compreſſion of the Air in the Lungs, as they would have it. For they make the main Reaſon of Reſpiration, and Uſe of the Lungs in this Creature, to be, to take in and retain Air; by the Compreſſion and Dilatation whereof, made by the Muſcles, it can raiſe or ſink itſelf in the Water, as need requires; though I do not exclude this. But if this be the main Uſe of the Lungs and Reſpiration in this Animal, what is it in Land-Animals, which have alike Conformation of Lungs, and Manner of Reſpiration; as the *Chamæleon*, *Serpents*, and *Lizards*?

But before I diſmiſs the Tortoiſe, I ſhall add two notable Obſervations concerning him, borrowed of the ſaid *French Academiſts*, which ſeem to argue ſomething of Reaſon in him, and more than a bare Inſtinct. The firſt is in the *Land-Tortoiſe*; and it is his manner of turning himſelf, and getting upon his Feet again when he is caſt upon his Back, which they deſcribe in theſe Words: *At the great Aperture of the Shell before, there was at the Top a raiſed Border, to grant more Liberty to the Neck*

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and Head, for lifting themselves upwards. And this Inflexion of the Neck, is of great Use to the Tortoises. For it serves them to turn again, when they are upon their Backs. And their Industry upon this Account is very admirable. We have observed in a living Tortoise, *that being turned upon its Back, and not being able to make use of its Paws for the returning of itself, because they could only bend towards the Belly, it could help itself only by its Neck and Head, which is turned sometimes on one side, sometimes on the other, by pushing against the Ground, to rock itself as in a Cradle, to find out the side towards which the Inequality of the Ground might more easily permit it to rowl its Shell. For when it had found it, it made all its Endeavours on that Side.*

The Second is in the *Sea-Tortoise* as follows: *Aristotle* and *Pliny* have remarked, that when *Tortoises* have been a long time upon the Water during a Calm, it happens that their Shell being dried in the Sun, they are easily taken by the Fishermen; by reason they cannot plunge into the Water nimbly enough, being become too light. This shews what Equality there ought to be in their *Æquilibrium*, seeing so little a Change as this, which may happen by the sole Drying of the Shell, is capable of making it useless. This Easiness to be taken at such a time, these *Academists* do not referr meerly to the Lightness of this Creature's Body, (for he could easily let Air enough out of his Lungs, to render it heavier than the Water,

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and ſo enable himſelf to ſink) but to a wonderful Sagacity and Caution of this Animal. For (*ſay they*) it is probable that the *Tortoiſe*, which is always careful to keep himſelf in this *Æquilibrium*, ſo as other Animals are to keep themſelves on their Legs, in this caſe, by the ſame Inſtinct, dares not let the Air out of his Lungs, to acquire a Weight which might make him ſpeedily to ſink; becauſe he fears that his Shell being wet, it ſhould become ſo heavy, that he being ſunk to the bottom of the Water, might never have Power afterwards to reaſcend. If this may be the Reaſon why he expoſes himſelf to the Danger of being taken at ſuch a time, rather than he will deſcend ſuddenly to the bottom, it is clear, that he is endued with an admirable Providence and Foreſight, and a Power of Augmentation.

That Nature doth really deſign the Preſervation and Security of the more infirm Creatures, by the defenſive Armor that it hath given to ſome of them, together with Skill to uſe it, is, I think, demonſtrable in the common *Hedge-hog* or *Urchin*, and one *Species* of *Tatou* or *Armadillo*. The *Hedge-hog* hath his Back-ſides and Flanks thick ſet with ſtrong and ſharp Prickles, and beſides, by the help of a Muſcle, given him for that purpoſe, is enabled to contract himſelf into a Globular Figure, and ſo to withdraw, encloſe and hide his whole Under-Part, Head, Belly, and Legs, (which, for the Neceſſities and Conveniencies of Life, muſt be left deſtitute of this Armor) within his Co-

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yert or Thicket of Prickles; so that Dogs, or other rapacious Creatures, cannot lay hold upon him, or bite him, without wounding their own Noses and Mouths. The Muscle, whereby he is enabled to draw himself thus together, and gather up his whole Body like a Ball, the *Parisian Academists* describe to be a distinct Carnose Muscle, extended from the *Ossa innominata* to the Ear and Nose, running along the Back-bone, without being fastned thereto. *Olaus Borrichius*, in the *Danick* Transactions, makes it to be an almost circular Muscle, embracing the *Panniculus carnosus*, of a wonderful Fabrick, variously extending its *Laciniæ* or Processes to the Feet, Tail, and Head of the Creature.

The other Creature, which doth thus contract and draw up itself into a Globular or Oval Figure for its Defence, is the second sort of *Tatou* or *Armadillo*, largely described by *Marcgrave*, *lib. 6. cap. 9.* by the Name of *Tatu apara*, which is covered on its Back and Sides, with a strong scaly Crust or Shell, of a hard or bony Substance, jointed like Armor, or the Scales of the Tail of a Lobster, by four transverse Commissures in the middle of the Body, connected by tough Membranes. When it sleeps, (as it doth for the most part in the Day-time, going forth to feed in the Night) or when one goes about to lay hold on it, gathering up its fore and hind Legs as it were to one Point, and drawing its Ears with its Head inward, and bringing its Tail to its Head, by reason of the forementioned Commissures; it

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it bends its Back so far, till its Head comes to touch its Hind-part, and so with Armor gathers itself into a round Ball, the lateral Extremities of the Shell touching one another, and enclosing the Body on the Sides, and the fore and hind Parts coming so near together, that there is nothing to be seen, but the Armature of the Head and Tail, which, like Doors, shut up the Hole, which the Shells of the Body left open. This it performs by the Action of a notable Muscle on each side, of a great Length, having the Form of the Letter X, made up of many Fibres, decussating one another long ways, by the Help whereof, it can contract its Shell, and hold it contracted with such a mighty Force, that he must be a strong Man indeed that is able to open it.

Had such a Muscle as this, and such an Ability of Contraction been given to any Creature that was covered with soft Hair or Fur, there might have been some Pretence to fancy, that this was accidental and not designed: But seeing there is not one Instance of this Kind in Nature, it must be great Stupidity to believe it, and Impudence to assert it. Neither will the Atheists usual κρησφύγετον, or Refuge, *That there were indeed at first such Creatures produc'd, but being obnoxious to those that were strong and rapacious, they were by degrees destroyed, and the Race lost*, here help them out: Because such a Muscle and Faculty of using it to that Purpose, might as likely have fallen to the Lot or Chance of a strong and generous

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Creature, which others dared not approach to hurt, who might, for his own Diſport, have thus contracted himſelf into a Ball, of which Kind we find none.

I have before mentioned the Uſe aſſigned by the Honourable Mr. *Boyle* of famous Memory, lately deceas'd, to the *Periophthalmium*, or nictating Membrane in Brutes, wherein I could not fully acquieſce as to ſome Quadrupeds, which were in no danger of having their Eyes harmed by Buſhes, and Prickles, or Twigs of Trees; ſince the Writing whereof, I have met with a different Account of the Uſe of that Membrane, in the *Anatomical Deſcription of ſeveral Creatures diſſected by the Royal Academy of Sciences at* Paris, Engliſhed by Mr. *Alexander Pitfield*, *p.* 249. in the Deſcription of the *Caſſowar*. Our Opinion (*ſay thoſe Academiſts*) is, that the Membrane ſerves to clean the *Cornea*, and to hinder, that by drying, it grow no leſs tranſparent. Man and the Ape, which are the ſole Animals wherein we have not found this Eye-lid, have not wanted this Proviſion for the cleanſing of their Eyes, becauſe that they have Hands, with which they may, by rubbing their Eye-lids, expreſs the Humidity which they contain, and which they let out thro' the *ductus lachrymalis*: Which is known by Experience, when the Sight is darkned, or when the Eyes ſuffer any Pain or Itching: For theſe Accidents do ceaſe, when the Eyes are rubbed.

But the Diſſection has diſtinctly diſcovered to us the Organs which do particularly ſerve for

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for this Use, and which are otherwise in Birds, than in Man, where the *Ductus* passes not beyond the *Glandula lachrymalis*. For in Birds it goes beyond; and penetrating above half way on the internal Eye-lid, it is opened underneath upon the Eye: Which is evidently done to spread a Liquor over the whole *Cornea*, when this Eye-lid passes and repasses; as we observ'd it to do every moment.

The Artifice and Contrivance of Nature, for the extending and withdrawing of this Curtain of the *Periophthalmium* in Birds, is admirable; but it is difficult so to express it in Words, as to render it intelligible to the Reader; for a multitude of Words doth rather obscure than illustrate, they being a Burden to the Memory, and the first apt to be forgotten, before we come to the last. So that he that uses many Words for the explaining any Subject, doth, like the *Cuttle-Fish*, hide himself, for the most part, in his own Ink. And in the Description of the Figure, and Manner of the Extension and Contraction of this Membrane, the *Parisian Academists* are constrained to use so many Words, that I am afraid few Readers Patience and Attention will last so long, as to comprehend and carry it away: Yet becaufe it is so evident and irrefragable a Proof of Wisdom and Design, I could not omit it. Their Words are these, The Particularities of the admirable Structure of this Eye-lid, are such things as do distinctly discover the Wisdom of Nature, among a thousand others, of which we perceive

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not the Contrivance, because we understand them only by the Effects, of which we know not the Causes; but we here treat of a Machine, all the Parts whereof are visible, and which need only to be lookt upon, to discover the Reason of its Motion and Action.

This Internal Eye-lid in Birds is a Membranous Part, which is extended over the *Cornea*, when it is drawn upon it like a Curtain, by a little Cord or Tendon; and which is drawn back again into the great Corner of the Eye, to uncover the *Cornea*, by the Means of the very strong Ligaments that it has, and which, in drawing it back towards its Origine, do fold it up. It made a Triangle when extended, and it had the Figure of a Crescent when folded up. Its *Basis* (which is its Origine) was toward the great Corner of the Eye, at the Edge of the great Circle, which the *Sclerotica* forms when it is flatted before, making an Angle with its anterior Part, that is the *Cornea*, which is raised like a Hill upon it. The *Basis*, which is the Part immoveable, and fastned to the Edge of the *Sclerotica*, did take up more than a third Part of the Circumference of the great Circle of the *Sclerotica*; the side of the Triangle, which is toward the little Corner of the Eye, and is moveable, was reinforced with a Border, which supplies the place of the *Tarsus*, and which is black in most Quadrupeds. This side of the Eye-lid, is that which is drawn back into the Corner of the Eye, by the Action of the Fibres of the whole Eye-lid, which parting from

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its Origine, proceed to join themſelves to its *Tarſus*.

To extend this Eye-Lid over the *Cornea*, there were two Muſcles that were ſeen, when ſix were taken away, which ſerv'd to the Motion of the whole Eye. We found that the greateſt of theſe two Muſcles has its Origine at the very Edge of the great Circle of the *Sclerotica*, towards the great Corner, from whence the Eye-Lid takes its Original. It is very fleſhy in its Beginning, which is a large *Baſis*, from whence coming inſenſibly to contract itſelf by paſſing under the Globe of the Eye, like as the Eye-Lid paſſes over it, it approaches the Optick Nerve, where it produces a Tendon round and ſlender, ſo that it paſſes through the Tendon of the other Muſcle, which ſerves for a Pully, and which hinders it from preſſing the Optick Nerve upon which it is bent, and makes an Angle, to paſs through it to the upper Part of the Eye: And coming out from underneath the Eye to inſert itſelf at the Corner of the Membrane, which makes the Internal Eye-Lid. This ſecond Muſcle hath its Original at the ſame Circle of the *Sclerotica*, but oppoſite to the firſt, towards the little Corner of the Eye, and paſſing under the Eye like the other, goes to meet it, and embraces its Tendon, as has been declared.

The Action of theſe two Muſcles is, in reſpect to the firſt, to draw by the means of its Cord or Tendon, the Corner of the Internal Eye-Lid, and to extend it over the *Cornea*. As

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to the second Muscle, its Action is by making its Tendon to approach towards its Origine, to hinder the Cord of the first Muscle which it embraces, from hurting the Optick Nerve; but its principal Use is, to assist the Action of the first Muscle. And 'tis herein that the Mechanism is marvellous in this Structure, which makes that these two Muscles joined together, do draw much farther than if it had but one. For the Inflexion of the Cord of the first Muscle, which causes it to make an Angle on the Optick Nerve, is made only for this End: And a single Muscle with a strait Tendon, had been sufficient, if it had Power to draw far enough. But the Traction which must make the Eye-Lid extend over the whole *Cornea*, being necessarily great, it could not be done but by a very long Muscle; and such a Muscle not being able to be lodg'd in the Eye all its Length, there was no better Way to supply the Action of a long Muscle, than by that of two indifferent ones, and by bending one of them, to give it the greater Length in a little Space. Thus far the *Academists*, who themselves reflecting on the Length and Obscurity of this Description, tell us, that the Inspection of the Figure, will serve greatly to the Understanding of it, which the Novelty of the Thing renders obscure in itself; and so I fear it will be to most Readers; howbeit in such a Work as this, I ought not by any means, as I said before, to leave out such a notable Instance, where-

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wherein Contrivance and Design do so clearly and undeniably appear.

The same *Academists*, as I remember, tell us, that they have found by Experience, that the aqueous Humour of the Eye will not freeze; which is very admirable, seeing it hath the Perspicuity and Fluidity of common Water, and hath not been taken Notice of, so far as I have heard, to have any eminent Quality discoverable, either by Taste or Smell; so that it must be of some Singular and Ethereal Nature: And deserves to be examined and annalized by the curious Naturalists of our Times.

The Providence of Nature is wonderful in a *Camel*, or *Dromedary*, both in the Structure of his Body, and in the Provision that is made for the Sustenance of it. Concerning the first, I shall instance only in the Make of his Foot; the Sole whereof, as the *Parisian Academists* do observe, is flat and broad, being very fleshy, and covered only with a thick, soft, and somewhat callous Skin, but very fit and proper to travel in sandy Places, such as are the Deserts of *Africk* and *Asia*. We thought (say they) that this Skin was like a living Sole, which wore not with the Swiftness and the Continuance of the March, for which this *Animal* is almost indefatigable. And it may be this Softness of the Foot, which yields and fits itself to the Ruggedness and Uneavenness of the Roads, does render the Feet less capable of being worn, than if they were more solid.

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As to the Second, the Provision that is made for their Sustenance in their continued Travels over sandy Deserts, the same Academists observe, That at the Top of the second Ventricle (for they are ruminant Creatures, and have four Stomachs) there were several square Holes, which were the Orifices of about twenty Cavities, made like Sacks placed between the two Membranes, which do compose the Substance of this Ventricle. The View of these Sacks made us to think, that they might well be the Reservatories, where *Pliny* says, that Camels do a long time keep the Water, which they drink in great Abundance when they meet with it, to supply the Wants which they may have thereof in the dry Deserts, wherein they are used to travel; and where it is said, that those that do guide them, are sometimes forced, by Extremity of Thirst, to open their Bellies, in which they do find Water.

That such an Animal as this, so patient of long Thirst, should be bred in such droughty and parched Countries, where it is of such eminent Use for travelling over those dry and sandy Deserts, where no Water is to be had sometimes in two or three Days Journey, no candid and considerate Person but must needs acknowledge to be an Effect of Providence and Design.

Such Animals as feed naturally upon Flesh, both Quadrupeds and Birds, because such kind of Food is high and rank, do qualify it, the one by swallowing the Hair or Fur of the Beasts

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Beasts they prey upon, the other by devouring some Part of the Feathers of the Birds they gorge themselves with, not electively, but because they cannot, or will not, take the Pains fully to plume them. And therefore the *Parisian Academists* do rationally referr the Death of one of the Lions whom they dissected, to the Feeding of him with too succulent and delicate Meat. For (say they) we know, that some time before his Death he was several Months without going out of his Den, and that it was hard to make him eat. That for this Reason some Remedies were prescribed to him, and among others the eating only the Flesh of young Animals, and those alive. And that those which look'd to the Beasts of the Park of *Vicennes*, to make this Food more delicate, did use a Method very extraordinary; which was, they flead Lambs alive, and thus made him eat several; which at the first revived him, creating in him an Appetite, and making him brisk. But it is probable that this Food engender'd too much Blood, and which was too subtile for an Animal to whom Nature had not given the Industry of fleaing those which he eat. It being credible, that the Hair, Wool, Feathers and Scales, which all Animals of Prey do swallow, are a seasonable and necessary corrective, to prevent their Greedinefs from filling themselves with too succulent a Food.

Though I have declared in the Beginning of this Work, that the Means whereby cartilaginous

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nous Fiſhes raiſe and ſink themſelves in the Water, and reſt and abide, in what Depth they pleaſe, is not yet certainly known; yet I ſhall propound a Conjecture concerning it, which was firſt ſuggeſted to me by Mr. *Peter Dent*, late Phyſician in *Cambridge*, *viz.* that it is by the Help of Water which they take in and let out by two Holes in the lower Part of their *Abdomen*, or Belly, near the Vent, or not far off it. The Fleſh of this Sort of Fiſh being lax and ſpungey, and nothing ſo firm, ſolid and weighty, as that of the Bony Fiſhes; and there being a good Quantity of Air contained in the Cavity of their *Abdomen*, they cannot ſink in the Water, without letting in ſome of it by theſe Holes (the Orifices whereof are opened and ſhut at Pleaſure by the Help of Muſcles provided for that purpoſe) into the Hollow of their Bellies, whereby they preponderate the Water, and deſcend; and when they would aſcend by a Compreſſion wrought by the Muſcles of the *Abdomen* they force out the Water again, or at leaſt ſo much of it as may ſuffice to give that Degree of Levity they need or deſire. If it be found, by Experience, that the Bodies of theſe Fiſhes, without this Ballaſt, would naturally float in the Water, and that they do really admit Water into their Bellies, then this Conjecture may have ſome Probability or Truth in it, otherwiſe not.

Upon the Contemplation and Conſideration of thoſe various Ways and Contrivances which Nature (I mean the Divine Wiſdom) hath made

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made use of for preparing the Chyle, separating the nutritious Juice from the grosser Parts of the Aliment, and the several Humours and Spirits from the Blood, I cannot but admire her great Wisdom, Art and Curiosity. For she hath not only employed all those Methods and Devices, which Chymists have either learned by Imitation of her, or invented of themselves, for annalizing of Bodies, separating their Parts, the pure from the impure, and extracting their Spirits, *&c.* as *Maceration* in the first Stomach or Paunch of ruminating Creatures, and in the Craws of Birds; *Comminution* by grinding in the Mouths of viviparous Quadrupeds, and in the Gizzards of Poultry; *Fermentation* in the Stomachs of most Terrestrial, and all Aquatick Animals; *Expression* and Squeezing, in the *Omasus* of ruminant Quadrupeds, and in the Intestines of all Creatures, by the Motion of the Midriff, and other Muscles of the Belly, forcing the Chyle out of the *Fæces*, or Excrements, into the Lacteal Veins; *Straining*, or *Percolation*, by all the *Viscera* of the Body; which are but as so many Colanders to separate several Juices from the Blood: And, lastly, *Digestion* and *Circulation*, in the Spermatick Parts and Vessels, and perhaps also in the Brain. I say, it hath not only made use of these Operations, but it hath quite out-done the Chymists, effecting that by a gentle Heat, which they cannot perform without great Stress of Fire. As for Instance, in the Stomach of a Dog, preparing a Liquor that

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that dissolves Bones; and in the Bodies of some Insects, a Liquor which seems to be as highly acid and corrosive, as Oil of Vitriol, or Spirit of Nitre, *viz.* that which is instilled into the Blood when they sting. It is an Experiment I have met with in some Books, and made myself, that if you put Blue-Bottles or other blue Flowers into an Ant-Hill, they will presently be stained with red; the Reason (which these Authors render not) is because the Ants thrust in their Stings into the Flowers, and instill into or drop upon them a small Mite of their stinging Liquor, which hath the same Effect that Oil of Vitriol would have in changing their Colour, which is a Sign that both Liquors are of the same Nature.

Casper Bartholine hath observed, that where the Gullet perforates the Midriff, the carneous Fibres of that muscular Part are inflected and arcuate, as it were a *Sphincter* embracing and closing it fast, by a great Providence of Nature, lest in the perpetual Motion of the Diaphragm, the upper Orifice of the Stomach should gape, and cast out the Victuals as fast as it received it. And *Peyerus* thinks he hath observed, that in ruminating Creatures the Connection of the Gullet with the Diaphragm is far straiter and stronger than in Man and other Animals, to the end that there should not be more than one Morsel forced out at once. For that external Sphincter inhibits a too great Dilatation of the Gullet, and doth as it were mea-

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measure out the Morsels, and fit them to the Capacity of the *OEsophagus*.

I shall conclude with a notable Relation of *Galen*'s, *lib. 6. de locis effectis, cap. 6.* concerning a Kid taken by him alive out of the Dam's Belly, and nourished and brought up.

Ἡ διαπλάσασά τε καὶ τελειώσασα φύσις εἰργάσατο χωρὶς διδασκαλίας ἐπὶ οἰκείαν ἐνέργειαν ἔρχεσθαι· καὶ βάσανόν γε τούτου μεγίστην ἐποιησάμην ποτὲ θρέψας ἔριφον, ἄνευ τοῦ θεάσασθαί ποτε τὴν κυήσασαν· αἶγας γὰρ ἐγκύμονας ἀνατεμὼν ἕνεκα τῶν ἐζητημένων θεωρημάτων τοῖς ἀνατομικοῖς ἀνδράσι περὶ τῆς κατὰ τὸ κυούμενον οἰκονομίας, εὑρὼν ποτὲ γενναῖον τὸ ἔμβρυον, ἀπέλυσα μὲν τῆς μήτρας ὥσπερ εἰώθαμεν· ἁρπάσας δ' πρὶν θεάσασθαι τὴν κυήσασαν εἰς οἶκον μέν τινα κομίσας κατέθηκα, πολλὰ μὲν ἔχοντα λεπάνια· τὸ μὲν οἶνου, τὸ δ' ἐλαίου, τὸ δ' μέλιτος, τὸ δ' γάλακτος, ἢ ἄλλου τινὸς ὑγροῦ πλήρες, ὀλίγα δ' ἄλλα τῶν Δημητρίων καρπῶν, ὥσπερ δ' καὶ τῶν ἀκροδρύων· ἐθεασάμεθα δ' τὸ ἔμβρυον ἐκεῖνο, πρῶτον μὲν βαδίζον τοῖς ποσίν, ὥσπερ ἔκγονος ἕνεκα βαδίσεως ἔχειν τὰ σκέλη· δεύτερον δ' ἀποσειόμενον τὴν ἐκ τῆς μήτρας ὑγρότητα, καὶ τρίτον ἐπὶ τούτῳ κυσάμενον ἐνὶ τῶν ποδῶν τὴν πλευράν, εἶτ' ὀσμώμενον εἴδομεν αὐτὸ τῶν κειμένων κατὰ τὸν οἶκον ἐπάξιον, ὡς δ' πάντων ὠσμᾶτο τοῦ γάλακτος ἀπεσφήνησεν, ἐν ᾧ καὶ ἀνεκράγαμεν ἅπαντες, ἐναργῶς ὁρῶντες ὅπερ Ἱπποκράτης ἔφη, φύσεις ζώων ἀδίδακτοι. Καὶ τοίνυν καὶ ἀνεθρεψάμην ἐκεῖνο τὸ ἔριφιον, εἰδόμενόν τε προσφερόμενον ὕσερον ἐ τὸ γάλα μόνον, ἀλλὰ καὶ ἄλλα τινὰ τῶν κειμένων· ὄντος δ' τοῦ καιροῦ καθ' ὃν ἐξηρέθη τῆς μητρὸς ὁ ἔριφος, ἐγγὺς τῆς εἰαρινῆς ἰσημερίας,

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ρίας, μετὰ δύο πῦ μῆνας εἰσεκεμισάμην αὐτῷ μαλακῆς ἀκρέμονας θάμνων τε καὶ φυτῶν, ὧν πάλιν καὶ αὐτῶν ὀσμησάμενον ἁπάντων, ἑνίων μὲν εὐθέως ἀπέσχη, τινῶν δ' ἠξίωσε γεύσασθαι, καὶ γευσὰ ἑνίων ἐπὶ τὴν ἐδωδὴν ἐτράπετο τῶν καὶ ταῖς μεγάλαις αἰξὶ συνήθων ἐδεσμάτων. Ἀλλὰ τῦτο μὲν ἴσως μικρόν· ἐκεῖνο δ' μέγα. Τὰ γὰρ Φύλλα καὶ τὰς μαλακὰς ἀκρέμονας ἀποφαγὼν κατέπιεν· εἶτ' ὀλίγον ὕστερον ἐπὶ τὸ μηρυκάζειν ἦκεν, ὃ πάλιν θεασάμενοι πάντες ἀνεβόησαν ἐκπλαγέντες ἐπὶ ταῖς τῶν ζώων δυνάμεσι· μέγα μὲν γὰρ ἦ καὶ τὸ πεινῆσαν διά τε τῦ σώματος καὶ τῶν ὀδόντων περσφέρεσθαι τὴν ἐδωδήν· ἀλλ' ὅτε τὸ καταποθὲν εἰς τὴν γαστέρα πρῶτον μὲν ἀναφέρειν εἰς τὸ στόμα πεφύκει, ἔπειτα λεαίνειν ἐν αὐτῷ μασσώμενον ἐν χρόνῳ πόλλῳ, καὶ μετὰ ταῦτα καταπίνειν μηκέτι εἰς τὴν αὐτὴν κοιλίαν, ἀλλ' εἰς ἑτέραν, ἱκανῶς ἡμῖν ἐφαίνετο θαυμάσιον εἶναι· Παρορῶσι δ' πολλοὶ τὰ τοιαῦτα τῆς Φύσεως ἔργα, μόνα τὰ ξένα θεάματα θαυμάζοντες. That is to say,

Nature forming, fashioning and perfecting the Parts of the Body, hath so brought it to pass, that they should of themselves, without any teaching, set about and perform their proper Actions: And of this I once made a great Experiment, bringing up a Kid without ever seeing its Dam. For dissecting some Goats great with Young, to resolve some Questions made by Anatomists, concerning the OEconomy *of Nature in the Formation of the* Fœtus *in the Womb; and finding a brisk* Embryon [*young one*] *I looſed it from the* Matrix *after our usual manner, and snatching it away, before it saw its Dam, I brought*

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brought it into a certain Room; having many Veſſels full, ſome of Wine, ſome of Oil, ſome of Honey, ſome of Milk, or ſome other Liquor; and others not a few filled with all Sorts of Grain, as alſo with ſeveral Fruits, and there laid it. This Embryon *we ſaw firſt of all getting up on its Feet and walking, as if it had heard, that its Legs were given it for that purpoſe; next ſhaking off the Slime it was beſmeared with from the Womb; and moreover, thirdly, ſcratching its Side with one of his Feet; then we ſaw it ſmelling to every one of thoſe Things that were ſet in the Room; and when it had ſmelt to them all, it ſupped up the Milk; whereupon we all for Admiration cried out, ſeeing clearly the Truth of what* Hippocrates *ſaith, That the Natures and Actions of Animals are not taught, (but by Inſtinct.) Hereupon I nouriſhed and reared this Kid, and obſerved it afterwards not only to eat Milk, but ſome other things that ſtood by it. And the Time when this Kid was taken out of the Womb being about the Vernal Equinox, after ſome two Months were brought into it the tender Sprouts of Shrubs and Plants, and it again ſmelling of all of them, inſtantly refuſed ſome, but was pleaſed to taſte others; and after it had taſted, began to eat of ſuch as are the uſual Food of Goats. Perchance this may ſeem a ſmall thing, but what I ſhall now relate is great. For eating the Leaves and tender Sprouts, it ſwallowed them down, and then a while after it began to chew the Cud; which all that ſaw cried out again with Admiration, being aſtoniſhed at the*

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the Instincts and natural Faculties of Animals. For it was a great thing that when the Creature was hungry, it should take in the Food by the Mouth, and chew it with its Teeth; but that it should bring up again into the Mouth that which it had swallowed down into its first Stomach; and chewing it there a long time it should grind and smooth it, and afterwards swallow it again, not into the same Stomach, but into another, seemed to us wonderful indeed. But many neglect such Works of Nature, admiring only strange and unusual Sights. So far *Galen.*

This pleasant and admirable Story, should one consider all the Particulars of it, and endeavour to give an Account of them, as also all the Inferences that might be drawn from it, one might fill a whole Volume with Comments upon it. All that I shall at present say, is this, That in all this OEconomy, and these Actions, Counsel and Design doth so clearly appear, that he must needs be very stupid that doth not discern it, or impudent, that can deny it. I might add, That there seems to be something more than can be performed by meer Mechanism in the Election this Creature made of its Food: For before it would eat of any, it smelt to all the Liquors before it, and when it had done so, betook itself to the Milk, and devoured that. He doth not say that the Milk was the last Liquor it smelt to, or that when it had once smelt to that, it presently drank it up. The like also he saith of all

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all the Sprouts and Branches of Plants that were laid before it. By the by, we may take Notice of one thing very remarkable, that this Kid of its own Accord drank Milk, after the manner it had done in the Womb; whereas had it once drawn by the Nipple, it would hardly have ſupp'd the Milk. And therefore in weaning young Creatures, the beſt way is never to let them ſuck the Paps at all, for then they will drink up Milk without any Difficulty; whereas if they have ſuck'd, ſome will very hardly, others by no means be brought to drink. But how do the Young with ſuch Facility come to take the Nipple, and to ſuck at it, which they had never before uſed to do? Here we muſt have Recourſe to Natural Inſtinct, and the Direction of ſome Superiour Cauſe.

Notice hath been already taken in an Obſervation communicated by my learned Friend Dr. *Tancred Robinſon*, of the Providence of Nature in ſo forming the Membranes of the Body, as to be capable of a prodigious Dilatation and Extenſion; which is of great Uſe in ſome Diſeaſes; for Example, the Dropſy, to continue Life for ſome time, till Remedy may be had; and if not, to give Time to prepare for Death. But the Wiſdom and Deſign of this Texture doth in no Inſtance more clearly appear, than in the Neceſſity of it for the Womb in the Time of Geſtation. For were not the Womb in Women, which, during Virginity, is not bigger than a ſmall Purſe,

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almoſt infinitely dilatable, and alſo the *Peritoneum*, not to mention the Skin and the *Cuticula*; how were it poſſible it ſhould contain the Child, nay ſometimes Twins, with all their Appurtenances, the Secundines, the *Placenta*, the Liquors or Waters, and what elſe is neceſſary for the Defence, Nutrition, Reſpiration, and ſoft and convenient Lodging of them, till they come to their due Perfection and Maturity for Excluſion? How could the Child have room to grow there to his Bigneſs, and ſtir and turn himſelf as is requiſite? Add hereto another Obſervation of *Blaſius*'s, particularly relating to this Subject. He hath obſerved, that the Veſſels of the interiour glandulous Subſtance of the Womb are ſtrangely contorted and reflected with Turnings and Meanders, that they might not be too much ſtrained, but their Folds being extended and aboliſhed, they might accommodate themſelves without Danger of Rupture to the neceſſary Extenſion of the Uterine Subſtance at that Time.

Another remarkable Proof of Counſel and Deſign may be fetch'd from the Formation of the Veins and Arteries near the Heart, which I meet with in Dr. *Lower*'s Treatiſe *De Corde*. Juſt before the Entrance of the Right Auricle of the Heart, (*ſaith he*) to wit, where the aſcending Trunk of the *Vena Cava* meeting with the deſcending, is ready to empty itſelf into the ſaid right *Auricle*, there occurrs in it a very remarkable Knob or Bunch [*Tuberculum*] raiſed up from the ſubjacent Fat; by the Interpoſition

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poſition whereof the Blood falling down by the deſcending Vein, is diverted into the Auricle, which otherwiſe encountring and bearing upon that of the aſcendent Trunk, would very much hinder and retard the Motion of it upward towards the Heart. And becauſe in an erect Site and Figure of the Body there is a greater and more eminent Danger of ſuch an Accident, therefore the *Vena Cava* in Mankind hath this Tubercle far greater, and more extant than it is in Brutes, ſo that if you thruſt your Finger into either Trunk, you can hardly find Paſſage or Admittance into the other.

But in *Quadrupeds*, as in *Sheep*, *Dogs*, *Horſe*, *Kine*, in which the Courſe of the Blood from either Extreme of the Body is more equal, and, as it were, in a plainer Level, and becauſe the Heart, by reaſon of its Bulk and Weight, hanging downwards, both Trunks of the *Vena Cava* have ſome little Declivity towards it, there is no need of ſo great a Bar and Diverſion in them; yet are they not altogether devoid of it.

Moreover, leſt the Blood here in its Conflux ſhould make a kind of Flood or Whirlpool, whilſt the Auricle being contracted doth not give it free Ingreſs, therefore, in this place, the *Vena Cava* in great Animals, as well Man as Quadrupeds, is round-about Muſculous; as well that it may be reſtrain'd and kept within its due Limits of Extenſion, as that it may more vigorouſly and ſtrongly urge and impell the Blood into the Cavity of the *Auricle*.

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Besides, there is no less Providence and Caution used, that the Blood, when it is forcibly cast out of the Left Ventricle of the Heart, be not unequally distributed to the superiour or inferiour Parts. For whereas this Gate or Orifice of the Heart opens right upwards, if that Channel, which receives the first Impulse of the Blood, did lead in a straight Line up to the Region of the Head, it could not be, but that it must be poured too swiftly upon the Brain, and so the inferiour Parts of the Body must needs be defrauded of their vital Liquor and Aliment. Which Inconvenience, that the Divine Architect of the Body might wholly obviate and avoid, in Animals whose Hearts are more strongly moved, He so artificially contrived the Trunk of the *Aorta*, which is next the Heart, that the Blood runs not directly into the Axillary and Carotide Arteries, but doth as it were fetch a Compass: For in the middle Space between the Ventricle and those Arteries, it is very much inflected or bent; whence it comes to pass, that that crooked Angle sustains the Force and first Stroke of the ejected Blood, and directs the greatest Torrent of it towards the descending Trunk of the *Aorta*, which otherwise would rush too forcibly into the superiour Branches thereof, distending them immoderately, and soon oppress and burden the Head. *So far Dr.* Lowther.

To elude or evade the Force of all these Instances, and innumerable others, which might be produced, to demonstrate, that the Bodies

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of Men and all other Animals were the Effects of the Wiſdom and Power of an Intelligent and Almighty Agent, and the ſeveral Parts and Members of them deſigned to the Uſes to which now they ſerve, the *Atheiſt* hath one Subterfuge, in which he moſt confides, *viz.* That all theſe Uſes of Parts are no more than what is neceſſary to the very Exiſtence of the Things to whom they belong: And that Things made Uſes, and not Uſes Things.

——— *Nil ideo natum eſt in corpore ut uti*
Poſſemus, ſed quod natum eſt id procreat uſum.
Saith *Lucretius*, Lib. 4.

And having inſtanced in ſeveral Members, he concludes,

——— *Omnia denique membra*
Ante fuere, ut opinor, eorum quàm fuit uſus.

I ſhall give you their Senſe, together with the Confutation of it in Dr. *Bentley*'s Words, borrowed out of his Fifth Lecture, *&c.* and ſuperadd ſomething of my own.

Theſe things (*ſay* * *they*) are miſtaken for Tokens of Skill and Contrivance, whereas they are but neceſſary Conſequences of the preſent Exiſtence of thoſe Creatures to which they belong. For he that ſuppoſeth any Animals to ſubſiſt, doth, by that very Suppoſition, allow them every Member and Faculty that are neceſſary to

* *The Atheiſts.*

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Subsistence. And, therefore, unless we can prove *à priori*, and independent on this Usefulness, now that things are once supposed to have existed and propagated; that among almost infinite Trials and Essays at the Beginning of Things, among Millions of monstrous Shapes and imperfect Formations, a few such Animals as now exist could not *possibly* be produced, these After-Considerations are of very little Moment: Because, if such Animals could in that way *possibly* be formed, as might live, and move, and propagate their Beings, all this admired and applauded Usefulness of their several Fabricks is but a necessary Condition and Consequence of their Existence and Propagation.

This is the last Pretence and Sophistry of the *Atheists* against the Proposition in my Text, [*Acts* xvii. 27.] That we received our Life and Being from a Divine Wisdom and Power. And as they cannot justly accuse me of concealing or baulking their Grand Objection; So, I believe, these following Considerations will give them no Reason to boast, That it cannot receive a just and satisfactory Answer.

(1.) *First*, therefore, We affirm that we can prove, and have done it already by Arguments *à priori*, (which is the Challenge of the *Atheists*) that these Animals that now exist, could not possibly have been formed at first by Millions of Trials. For seeing they allow by their very *Hypothesis*, (and without standing to that Courtesy, we have proved it before) that there can

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can be no caſual or ſpontaneous Motion of the Particles of Matter, it will follow, that every ſingle Monſter, among ſo many ſuppoſed Myriads, muſt have been mechanically and neceſſarily formed, according to the known Laws of Motion, and the Temperament and Quality of the Matter it was made of. Which is ſufficient, that no ſuch Monſters were or could have been formed. For to denominate them even Monſters, they muſt have had ſome rude kind of Organical Bodies, ſome *Stamina* of Life, though never ſo clumſy, ſome *Syſtem* of Parts, compounded of Solids and Liquids, that executed (though but bunglingly) their peculiar Motions and Functions. But we have lately ſhewn it impoſſible for Nature, unaſſiſted, to conſtitute ſuch Bodies, whoſe Structure is againſt the Law of ſpecifick Gravity. So that ſhe could not make the leaſt Endeavour towards the producing of a Monſter, or of any thing that hath more Vital and Organical Parts than we find in a Rock of Marble, or a Fountain of Water. And again, though we ſhould not contend with them about their Monſters and Abortions, yet ſeeing that They ſuppoſe, even the perfect Animals, that are ſtill in Being, to have been formed mechanically among the reſt, and only add ſome Millions of Monſters to the Reckoning, They are liable to all the Difficulties in the former Explication, and are expreſly refuted through the whole preceding *Sermon*, where it is abundantly ſhewn, that a ſpontaneous Production is againſt the

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Catholick Laws of Motion, and against Matter of Fact, a Thing without Example, not only in Man and the Nobler Animals, but in the smallest of Insects, and the vilest of Weeds: Though the Fertility of the Earth cannot be said to have been impaired since the Beginning of the World.

(2.) *Secondly*, We may observe, that this Evasion of the *Atheist* is fitted only to elude such Arguments of Divine Wisdom as are taken from Things necessary to the Conservation of the Animal, as the Faculties of Sight, and Motion, and Nutrition, and the like; because such Usefulness is indeed included in a general Supposition of the Existence of that Animal, but it miserably fails him against other Reasons, from such Members and Powers of the Body as are not necessary absolutely to Living and Propagating, but only much conduce to our better Subsistence and happier Condition. So the most obvious Contemplation of the Frame of our Bodies, as that we all have double *Sensories*, two *Eyes*, two *Ears*, two *Nostrils*, is an effectual Confutation of this Atheistical Sophism. For a double Organ of these Senses is not at all comprehended in the Notion of bare Existence; one of them being sufficient to have preserved Life, and continued the Species, as common Experience witnesseth. Nay, even the very Nails of our Fingers are an infallible Token of Design and Contrivance; for they are useful and convenient to give Strength and Firmness to those Parts in the various Functions

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ons they are put to; and to defend the numerous Nerves and Tendons that are under them, which have a most exquisite Sense of Pain, and without that native Armour would continually be exposed to it. It is manifest, therefore, that there was a Contrivance and Foresight of the Usefulness of Nails, antecedent to their Formation. For the old stale Pretence of the *Atheists*, that Things were first made fortuitously, and afterwards their Usefulness was observed or discovered, can have no Place here; unless Nails were either absolutely requisite to the Existence of Mankind, or were found only in some Individuals, or some Nations of Men, and so might be ascribed to Necessity upon one Account, or to Fortune upon another. But from the *Atheists* Supposition, That among the infinite Diversity of the first Terrestrial Productions, there were Animals of all imaginable Shapes and Structures of Body, all of which survived and multiplied, that by reason of their Make and Fabrick could possibly do so, it necessarily follows, that we should now have some Nations without Nails upon their Fingers, others with one Eye only, as the Poets describe the *Cyclopes* in *Sicily*, and the *Arimaspi* in *Scythia*; others with one Ear, or with one Nostril, or indeed without any Organ of Smelling, because that Sense is not necessary to Man's Subsistence; others destitute of the Use of Language, seeing that Mutes also may live. One People would have the Feet of Goats, as the feigned *Satyrs* and *Panisci*:

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nisci: Another would resemble the Head of *Jupiter Ammon*, or the horned Statues of *Bacchus*; the *Scipodes* and *Enotocetæ*, and other monstrous Nations, would be no longer Fables, but real Instances in Nature: And in a word, all the ridiculous and extravagant Shapes that can be imagined, all the Fancies and Whimsies of Poets and Painters, and *Ægyptian* Idolaters, if so be they are consistent with Life and Propagation, would be now actually in Being, if our *Atheists* Notion were true: Which therefore may deservedly pass for a meer Dream and an Error, till they please to make new Discoveries in the *Terra incognita*, and bring along with them some Savages of all these fabulous and monstrous Configurations. Thus far Dr. *Bentley*, who adds four Considerations more to confute this Fancy, *ex abundanti*, granting the *Atheist* all the absurd Suppositions he can make. For which, though they be very well worth the reading, yet being too long to transcribe, I referr the Reader to the *Sermon* itself.

I shall now farther prove by a notable Instance, That Uses made Things, that is to say, that some things were made designedly and on purpose for such an Use as they serve to; and that is, the Tendrels or Claspers of Plants, because they are given only to such Species as have weak and infirm Stalks, and cannot raise up, or support themselves by their own Strength. We see not so much as one Tree, or Shrub, or Herb, that hath a firm and strong Stem, and that is able to mount up and stand alone without

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out Assistance, furnished with them. Whereas, had they been, without Design, scattered (as I may say) indifferently and carelesly among Plants, it could not possibly have happened, but among so many thousand *Species*, they must have fallen to the Lot of some few, at least some one of the Strong, and not only of the Weak. The same hath been proved by the Instance of the Power given to the *Hedgehog* and *Armadillo*, of contracting their Bodies into a globular Figure, and so hiding and securing their tender and unarmed Parts.

2. I shall prove by another eminent Instance, That Things did not make Uses, because there is a sort of Creatures which have all the Parts and Organs which are fitted for a certain Action, and employed for the Exercise of it by another sort; and yet make no use of them for that Purpose: That is, the Ape kind. The *Parisian Academists*, in their Anatomy of some Animals of this Kind, tell us, That the Muscles of the *Os Hyoides*, *Tongue*, *Larynx*, and *Pharynx*, which do most serve to articulate a Word, were wholly like to those of *Man*, and a great deal more than those of the *Hand*; which, nevertheless, the *Ape*, which speaks not, uses with as much Perfection as a Man. Which demonstrates, that Speech is an Action more peculiar to Man, and which more distinguishes him from Brutes, than the *Hand*, which *Anaxagoras*, *Aristotle*, and *Galen*, have thought to be the Organ, which Nature has given to Man, as to the wisest of all Animals; for

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for want perhaps of this Reflexion: For the Ape is found provided by Nature of all thoſe marvellous Organs of Speech, with ſo much Exactneſs, that the very three ſmall Muſcles, which do take their Riſe from the *Apotheſis Styloides*, are not wanting, although this *Apotheſis* be extremely ſmall. This Particularity does likewiſe ſhew, that there is no Reaſon to think, that Agents do perform ſuch and ſuch Actions, becauſe they are found with Organs proper thereunto: For, according to theſe Philoſophers, Apes ſhould ſpeak, ſeeing that they have all the Inſtruments neceſſary for Speech. All this is confirmed and approved by the learned and accurate Dr. *Tyſon*, in his Anatomy of the *Orang Outrang*, or *Pigmy*; he finding in the Animal he deſcrib'd, (which was of the *Ape kind*) the whole Structure of the *Larynx* and *Os Hyoides* exactly as 'tis in Man. And the Reflexion which the *Pariſians* make upon their Obſervation of theſe and the neighbouring Parts, he thinks very juſt and valuable; and adds farther, that this is not the only Inſtance, which may juſtify ſuch an Inference, though he thinks it ſo ſtrong an one, as the *Atheiſts* can never anſwer.

It is farther conſiderable, and adds to the Weight of this Inſtance, that though Birds have been taught to imitate *Humane Voice*, and to pronounce Words, yea Sentences, yet Quadrupeds never; though they have Organs far more fit for that Purpoſe, and ſome of them, *viz.* *Dogs*, and *Horſes*, converſe almoſt perpetually

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petually with Men; and others, as *Apes*, are given naturally to imitate Mens Actions; as if Providence had designed purposely to confute this fond Conceit of the *Atheists*, by denying them the Power to make use of these Organs of Speech, which, whether they understand what they said or not, they otherwise might and would have done in Imitation of Man, and that to greater Perfection than Birds do, or are capable of doing.

Farther, to prove that those *nobler Faculties* of the *Soul*, *Reason*, and *Understanding*, cannot be produced by Matter organized, but must have a higher Principle, * he thus argues; It is an Observation of *Vesalius*'s, that the Brain of Man, in respect of his Body, is much larger than what is to be met with in any other Animals, exceeding in bigness three Oxes Brains; whence he inferrs, That as Animals excell in the largeness of the Brain, so they do likewise in the principal Faculties of the Soul; which Inference the Doctor cannot allow.

* Dr. *Tyson.*

It is (*saith he*) a generally received Opinion, That the Brain is the immediate Seat of the Soul itself, whence one would be apt to think, that seeing there is so great a Disparity between the Soul of a *Man* and a *Brute*, the Organ, in which it is placed, should be very different too; yet, by comparing the Brain of our *Pigmy* [the *Orang-Outrang*, or *Wild-Man*] with that of a *Man*, and with the greatest Exactness observing each Part in both, it

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was

was very ſurprizing to me to find ſo great a Reſemblance of the one to the other, as nothing could be more; and that in proportion to its Body, its Brain was alſo as large as a *Man*'s.

Since therefore (*he proceeds*) the Brain of our *Pigmy* does in all reſpects ſo exactly reſemble a Man's, I might here make the ſame Reflexion the *Pariſians* did upon the *Organs* of *Speech*, That there is no reaſon to think, that Agents do perform ſuch and ſuch Actions, becauſe they are found with *Organs* proper thereunto; for then our *Pigmy* might be really a *Man*. The *Organs* in *Animal* Bodies, are only a regular Compages of Pipes and Veſſels for the *Fluids* to paſs thro', and are paſſive. What actuates them, are the *Humours* and *Fluids*: And *Animal Life* conſiſts in their due and regular Motion in this Organical Body. But thoſe *nobler Faculties* in the Mind of Man, muſt certainly have a higher Principle, as *Matter organized* could never produce them: For why elſe, where the *Organ* is the ſame, ſhould not the *Action* be the ſame too?

Object. *Some may here object and argue, If the Body of Man be thus perfect, why did God make any other Animals? For the moſt perfect being the beſt, an infinitely good Agent, which wants neither Wiſdom nor Power, ſhould (one would think) only produce the moſt perfect.*

Anſw. To which I anſwer, 1. That according to this Argumentation, one might inferr, That God muſt produce but one kind of Crea-

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ture, and that the moſt perfect that he is able, which is impoſſible: For he being Infinite in all Perfections, cannot act *ad extremum virium*, unleſs he could produce an Infinite Creature, that is, another God, which is a Contradiction: But whatever he makes, muſt want Degrees of Infinite Perfection, of which he could ſtill (if he pleaſed) add more and more to it.

2. The inferiour Creatures are perfect in their Order and Degree, wanting no Quality or Perfection that is neceſſary or due to their Nature and Condition, their Place and Manner of Living. Now, why God might not make ſeveral ſubordinate Ranks and Degrees of Creatures, they being all good, I ſee no Reaſon.

3. Theſe ſeveral Ranks and Degrees of Creatures are ſubſervient one to another; and the moſt of them ſerviceable, and all, ſome way or other, uſeful to Man; ſo that he could not well have been without them.

4. God made theſe ſeveral Orders and Degrees, and in each Degree ſo many Varieties of Creatures, for the Manifeſtation and Diſplaying of His Infinite Power and Wiſdom. For we have ſhewn before, by a familiar Inſtance, that there is more Art and Wiſdom ſhewn in contriving and forming a multitude of differing Kinds of Engines, than in one only.

5. Yet do I not think, that he made all theſe Creatures to no other End, but to be ſerviceable to Man, but alſo to partake themſelves of His overflowing Goodneſs, and to enjoy their own

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own Beings. If we admit all other Creatures in this inferiour World besides Man, to be meer Machines, or *Automata*, to have no Life, no Sense, or Perception of any thing, then, I confess, this Reason is out of doors; for being uncapable of Pleasure or Pain, they can have no Enjoyment. Upon this account, also among others, I am less inclinable to that Opinion.

I should now proceed to answer some Objections which might be made against the Wisdom and Goodness of God in the Contrivance and Governance of the World, and all Creatures therein contained. But that is too great and difficult a Task for my Weakness, and would take up more Time than I have at present to spare, were I qualified for it, and besides swell this Volume to too great a Bulk. Only I shall say something to one Particular, which was suggested to me by a learned and pious * Friend.

* Mr. Robert Burscough of Totness, in Devon.

Object. *A wise Agent acts for Ends. Now what End can there be of creating such a vast Multitude of Insects as the World is fill'd with; most of which seem to be useless, and some also noxious and pernicious to Man, and other Creatures?*

Answ. To this I shall answer, 1. As to the Multitude of *Species* or Kinds. 2. As to the Number of *Individuals* in each Kind.

First, As to the Multitude of *Species*, (which we must needs acknowledge to be exceeding great, they being no fewer, perchance more,

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more, than 20000.) I answer, There were so many made,

1. To manifest and display the Riches of the Power and Wisdom of God, *Psalm* civ. 24. *The Earth is full of thy Riches: So is this great and wide Sea, wherein are Things creeping innumerable*, &c. We should be apt to think too meanly of those Attributes of our Creator, should we be able to come to an End of all his Works, even in this Sublunary World. And therefore I believe never any Man yet did, never any Man shall, so long as the World endures, by his utmost Industry, attain to the Knowledge of all the *Species* of Nature. Hitherto we have been so far from it, that in Vegetables, the Number of those which have been discovered this last Age, hath far exceeded that of all those which were known before. So true is that we quoted before out of *Seneca*, *Pusilla res est mundus, nisi in eo quod quærat omnis, mundus habeat.* The World is so richly furnished and provided, that Man need not fear want of Employment, should he live to the Age of *Methuselah*, or ten times as long. But of this having touch'd it already, I shall add no more.

2. Another Reason why so many Kinds of Creatures were made, might be to exercise the contemplative Faculty of Man; which is in nothing so much pleas'd, as in Variety of Objects. We soon grow weary of one Study; and if all the Objects of the World could be comprehended by us, we should, with *Alex-*

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under, think the World too little for us, and grow weary of running in a Round of seeing the same Things. New Objects afford us great Delight, especially if found out by our own Industry. I remember *Clusius* saith of himself, That upon the Discovery of a new Plant, he did not less rejoice, than if he had found a rich Treasure. Thus God is pleased, by reserving Things to be found out by our Pains and Industry, to provide us Employment most delightful and agreeable to our Natures and Inclinations.

3. Many of these Creatures may be useful to us, whose Uses are not yet discovered, but reserved for the Generations to come, as the Uses of some we now know are but of late Invention, and were unknown to our Forefathers. And this must needs be so, because, as I said before, the World is too great, for any Man or Generation of Men by his or their utmost Endeavours to discover and find out all its Store and Furniture, all its Riches and Treasures.

Secondly, As to the Multitude of Individuals in each Kind of *Insect*, I answer,

1. It is designed to secure the Continuance and Perpetuity of the several Species; which if they did not multiply exceedingly, scarce any of them could escape the Ravine of so many Enemies as continually assault and prey upon them, but would endanger to be quite destroyed and lost out of the World.

2. This

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2. This vaſt Multitude of Inſects is uſeful to Mankind, if not immediately, yet mediately. It cannot be denied, that Birds are of great Uſe to us; their Fleſh affording us a good Part of our Food, and that the moſt delicate too, and their other Parts Phyſick, not excepting their very Excrements. Their Feathers ſerve to ſtuff our Beds and Pillows, yielding us ſoft and warm Lodging, which is no ſmall Convenience and Comfort to us, eſpecially in theſe Northern Parts of the World. Some of them have alſo been always employed by Military Men in Plumes, to adorn their Creſts, and render them formidable to their Enemies. Their Wings and Quills are made uſe of for writing Pens, and to bruſh and cleanſe our Rooms, and their Furniture. Beſides, by their melodious Accents they gratify our Ears; by their beautiful Shapes and Colours, they delight our Eyes, being very ornamental to the World, and rendring the Country where the Hedges and Woods are full of them, very pleaſant and chearly, which without them would be no leſs lonely and melancholy. Not to mention the Exerciſe, Diverſion, and Recreation, which ſome of them give us.

Now Inſects ſupply Land-Birds the chiefeſt Part of their Suſtenance: Some, as the entire *Genus* of *Swallows*, living wholly upon them, as I could eaſily make out, did any Man deny or doubt of it: And not *Swallows* alone, but alſo *Wood-peckers*, if not wholly, yet chiefly; and all other Sorts of Birds partly, eſpecial-

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ly in Winter-time, when Insects are their main Support, as appears by dissecting their Stomachs.

As for young Birds, which are brought up in the Nest by the old, they are fed chiefly, if not solely, by Insects. And therefore for the Time when Birds for the most part breed in the Spring, when there are Multitudes of Caterpillars to be found on all Trees and Hedges. Moreover, it is very remarkable, that of many such Birds, as when grown up, feed almost wholly upon Grain, the young ones are nourished by Insects. For Example, *Pheasants* and *Partridges*, which are well known to be granivorous Birds, the young live only or mostly upon Ants Eggs. Now Birds, being of a hot Nature, are very voracious Creatures, and eat abundantly, and therefore there had need be an infinite Number of Insects produced for their Sustenance. Neither do Birds alone, but many Sorts of Fishes feed upon Insects, as is well known to Anglers, who bait their Hooks with them. Nay, which is more strange, divers Quadrupeds feed upon Insects, and some live wholly upon them, as two Sorts of *Tamunduus* upon Ants, which therefore are called in *English* Ant-Bears; the *Chamæleon* upon Flies; the Mole upon Earth-worms. The *Badger* also lives chiefly upon Beetles, Worms, and other Insects.

Here we may take Notice by the way, That because so many Creatures live upon Ants and their Eggs, Providence hath so ordered it, that they

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they ſhould be the moſt numerous of any Tribe of Inſects that we know.

Conformable to this Particular, is the Reaſon my ingenious and inquiſitive Friend Mr. *Derham* before remembred hath given of the Production of ſuch innumerable Multitudes of ſome Aquatick Inſects.

I have often thought (*ſaith he*) that there was ſome more than ordinary Uſe in the Creation for ſuch Inſects as are vaſtly numerous. Such as the *Pulices Aquatici*, which are in ſuch Swarms, as to diſcolour the Waters, and many others: And therefore I have bent my Enquiries to find out the Uſes of ſuch Creatures; wherein I have ſo far ſucceeded, as to diſcover, that thoſe vaſtly ſmall *Animalcula*, not to be ſeen without a Microſcope, with which the Waters are replete, ſerve for Food to ſome others of the ſmall Inſects of the Waters, particularly to the *Nympha culicaria* [*hirſuta* it may be called] figured in *Swammerdam*. For viewing that *Nympha* one Day, to obſerve the Motion of its Mouth, and for what Purpoſe it is in ſuch continual Motion; whether as Fiſh to get Air, or to ſuck in Food, or both, I could plainly perceive the Creature to ſuck in many of theſe moſt minute *Animalcula*, that were ſwimming briskly about in the Water. Neither yet do theſe Animalcules ſerve only for Food to ſuch *Nymphæ*, but alſo to another to me anonymous Inſect of the Waters, of a dark Colour, cleft as it were in ſunder, and ſcarce ſo big as the ſmalleſt Pins Head. Theſe

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Insects hunt these *Animalcules*, and other small Creatures that occurr in the Water, and devour them: And I am apt to think, although I have not yet seen it, that the *Pulex aquaticus arboreſcens*, liveth upon these or more minute and tender Animalcules, and that it is to catch them that it so leaps in the Water.

This to me seems a wonderful Work of God, to provide for the minutest Creatures of the Waters Food proper for them, that is, minute and tender, and fit for their Organs of Swallowing.

As for noxious Insects, why there should be so many of them produced, if it be demanded,

I answer, 1. That many that are noxious to us, are salutary to other Creatures; and some that are Poison to us, are Food to them. So we see the Poultry-kind feed upon *Spiders*. Nay, there is scarce any noxious Insect but one Bird or other eats it, either for Food or Physick. For many, nay most of those Creatures whose Bite or Sting is poisonous, may safely be taken entire into the Stomach. And therefore it is no Wonder, that not only the *Ibis* of *Egypt*, but even *Storks* and *Peacocks* prey upon and destroy all Sorts of *Serpents*, as well as *Locusts* and *Caterpillars*.

2. Some of the most venomous and pernicious of Insects, afford us noble Medicines, as *Scorpions*, *Spiders*, and *Cantharides*.

3. These Insects seldom make use of their offensive Weapons, unless assaulted or provoked

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voked in their own Defence, or to revenge an Injury. Let them but alone, and annoy them not, nor disturb their Young, and unless accidentally, you shall seldom suffer by them.

Lastly, God is pleased sometimes to make use of them as Scourges, to chastize or punish wicked Persons or Nations, as he did *Herod* and the *Egyptians*. No Creature so mean and contemptible, but God can, when he pleases, produce such Armies of them as no humane Force is able to conquer or destroy, but they shall of a sudden consume and devour up all the Fruits of the Earth, and whatever might serve for the Sustenance of Man, as *Locusts* have often been observed for to do.

Did these Creatures serve for no other Use, as they do many; yet those that make them an Objection against the Wisdom of God, may (as Dr. *Cockburn* well notes) as well upbraid the Prudence and Policy of a State for keeping Forces, which generally are made up of very rude and insolent People, which yet are necessary, either to suppress Rebellions, or punish Rebels and other disorderly and vicious Persons, and keep the World in quiet.

From that Part of this Discourse which relates to the Body of Man, I shall make these practical Inferences.

Infer. 1. First, Let us give Thanks to Almighty God for the Perfection and Integri-

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ty of our Bodies. It would not be amiss to put it into the Eucharistical Part of our daily Devotions: We praise Thee, O God, for the due Number, Shape and Use of our Limbs and Senses; and in general, of all the Parts of our Bodies; we bless thee for the Sound and healthful Constitution of them: Psal. x. *It is thou that hast made us, and not we ourselves; in thy Book were all our Members written.* The Formation of the Body is the Work of God; and the whole Process thereof attributed to him, *Psal.* cxxix. 13, 14, 15. The Mother that bears the Child in her Womb, is not conscious to any thing that is done there; she understands no more how the Infant is formed, than itself doth. But if God hath bestowed upon us any peculiar Gift or Endowment, wherein we excell others, as Strength, or Beauty, or Activity, we ought to give him special Thanks for it, but not to think the better of ourselves therefore, or despise them that want it.

Now because these bodily Perfections, being common Blessings, we are apt not at all to consider them, or not to set a just Value on them; and because the Worth of Things is best discerned by their Want, it would be useful sometimes to imagine or suppose ourselves, by some Accident, to be deprived of one of our Limbs or Senses, as a Hand, or a Foot, or an Eye; for then we cannot but be sensible, that we should be in worse Condition

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dition than now we are, and that we ſhould ſoon find a Difference between two Hands and one Hand, two Eyes and one Eye, and that two excell one as much in Worth as they do in Number; and yet if we could ſpare the Uſe of the loſt Part, the Deformity and Unſightlineſs of ſuch a Defect in the Body, would alone be very grievous to us. Again, which is leſs, ſuppoſe we only, that our Bodies want of their juſt Magnitude, or that they, or any of our Members are crooked or diſtorted, or diſproportionate to the reſt, either in Exceſs or Defect; nay, which is leaſt of all, that the due Motion of any one Part be perverted, as but of the Eyes in Squinting, the Eye-Lids in Twinkling, the Tongue in Stammering, theſe Things are ſuch Blemiſhes and Offences to us, by making us Gazing-Stocks to others, and Objects of their Scorn or Deriſion, that we could be content to part with a good Part of our Eſtates to repair ſuch Defects, or heal ſuch Infirmities. Theſe Things conſidered, and duly weighed, would ſurely be a great and effectual Motive to excite in us Gratitude for this Integrity of our Bodies, and to eſteem it no ſmall Bleſſing, I ſay a Bleſſing and Favour of God to us; for ſome there be that want it, and why might not we have been of that Number? God was no way obliged to beſtow it upon us.

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And as we are to give Thanks for the Integrity of our Body, so are we likewise for the Health of it, and the sound Temper and Constitution of all its Parts and Humours; Health being the principal Blessing of this Life, without which we cannot enjoy, or take Comfort in any thing besides.

Neither are we to give Thanks alone for the first Collation of these Benefits, but also for their Preservation and Continuance. God preserves our Souls in Life, and defends us from Dangers and sad Accidents, which do so beset us on every Side, that the greatest Circumspection in the World could not secure us, did not his good Providence continually watch over us. We may be said to walk and converse in the midst of Snares; besides, did we but duly consider the Make and Frame of our Bodies, what a Multitude of minute Parts and Vessels there are in them, and how an Obstruction in one, redounds to the Prejudice of the whole, we could not but wonder how so curious an Engine as Man's Body could be kept in Tune one Hour, as we use it, much less hold out so many Years? How it were possible it should endure such Hardships, such Blows, so many Shocks and Concussions, nay such Violences and Outrages as are offered it by our frequent Excesses, and not be disordered and render'd useless; and acknowledge the transcendent Art and Skill of him who so

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put it together, as to render it thus firm and durable.

Infer. 2. Secondly, Have a care thou doſt not by any vicious Practice deface, marr, or deſtroy the Workmanſhip of God. So uſe this Body as to preſerve the Form and Comelineſs, the Health and Vigour of it.

1. For the Form and Beauty of the Body, which Mankind generally is fond enough of; and which muſt be acknowledged to be a Natural Endowment and Bleſſing of God, a thing deſirable, which all Men take Complacency in; which renders Perſons gracious and acceptable in the Eyes of others; of which yet we do not obſerve, that Brute Beaſts take any Notice at all: Of this I ſhall obſerve, that outward Beauty is a Sign of inward; and that handſome Perſons are naturally well inclined, till they do either debauch themſelves, or are corrupted by others; and then with their Manners they marr their Beauty too. For a Man may obſerve, and eaſily diſcern, that as Perſons are better or worſe inclined, the very Air of their Viſage will alter much; and that vicious Courſes, *defacing the inward Pulchritude of the Soul, do change even the outward Countenance into an abhorr'd Hue:* As is evident in the Vices of Intemperance and Anger, and may, by ſagacious Perſons, be obſerved in others alſo. No bet- Dr. More.

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ter Cosmeticks than a severe Temperance and Purity, a real and unaffected Modesty and Humility, a gracious Temper and Calmness of Spirit, a sincere and universal Charity. No true Beauty without the Signatures of these Graces in the very Countenance. They, therefore, who through the contrary Vices do deface and blot out this natural Character, and impress, and do Violence to their own Inclinations, that sacrifice this Jewel to their Lusts, that reject this Gift of God, and undervalue the Favour of Man, aggravate their Sin and Misery, and purchase Hell at somewhat a dearer Rate than others do. And those that have but a mean Portion of this Gift, are the more obliged by vertuous Practice, not only to preserve, but to improve it. Virtue (as *Cicero* observes) if it could be seen with Corporeal Eyes, *admirabiles sui Amores excitaret, It would excite a wonderful Love of itself.* By the Signatures it there impresses, it is in some Measure visible in the Faces of those that practise it, and so must needs impart a Beauty and Amiableness to them.

Diogenes Laertius, in the Life of *Socrates*, tells us, that that Philosopher was wont to advise young Men, συνεχὲς κατοπτρίζεσθαι, often to behold themselves in their Looking-glasses or Mirrors. Grammercy, *Socrates*, that is good Counsel indeed, will our young Gentlemen and Ladies be ready to say, we like it very

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very well, and we practiſe accordingly; and it ſeems we are injuriouſly taxed and reprehended by Divines, for ſpending ſo much time between a Comb and a Glaſs. Be not over-haſty, take what remains along with you: Mark the End for which the Philoſopher exhorts this, ἵν' εἰ μὲν καλοὶ εἶεν, ἄξιοι γίγνοιντο, εἰ δ' αἰσχροὶ παιδείᾳ τὴν δυσειδειαν ἐπικαλύπτοιεν, *That if they be handſome, they might approve themſelves worthy of their Form; but if they be otherwiſe, they may by Diſcipline and Inſtitution hide their Deformity.* And ſo by their virtuous Behaviour compenſate the Hardneſs of their Favour, and by the Pulchritude of their Souls, make up what is wanting in the Beauty of their Bodies. And truly, I believe, a virtuous Soul hath Influence upon its Vehicle, and adds a Luſtre even to the outward Man, ſhining forth in the very Face.

2. So uſe the Body, as to preſerve the Health and Vigour, and conſequently produce the Life of it. Theſe are things that all Men covet. No more effectual Means for the Maintenance and Preſervation of them, than a regular and vertuous Life. That Health is impaired by Vice, daily Experience ſufficiently evinceth. I need not ſpend Time to prove, what no Man doth or can deny. And as for Length of Days, we find by the ſame Experience, that intemperate and diſorderly Perſons are, for the moſt part, ſhort-liv'd: Moreover, immoderate Cares and Anxiety are obſerved

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ſerved ſuddenly to bring gray Hairs upon Men, which are uſually the Signs and Forerunners of Death. And, therefore, the way to live long, muſt needs be in all Points to uſe our Bodies, ſo as is moſt agreeable to the Rules of Temperance, and Purity, and right Reaſon. Every Violence offered to it, weakens and impairs it, and renders it leſs durable and laſting. One Means there is, which Phyſicians take notice of, as very effectual for the Preſervation of Health, which I cannot here omit, that is, a quiet and chearful Mind, not afflicted with violent Paſſions, or diſtracted with immoderate Cares; for theſe have a great and ill Influence upon the Body. Now, how a Man can have a quiet and chearful Mind under a great Burden and Load of Guilt, I know not, unleſs he be very ignorant, or have a ſeared Conſcience. It concerns us therefore, even upon this account, to be careful of our Converſations, and to keep our Conſciences void of Offence both toward God, and toward Men.

Infer. 3. Thirdly, Did God make the Body? Let him have the Service of it, *Rom.* xii. 1. *I beſeech you, Brethren, by the Mercies of God, that you preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service.* How we ſhould do that, S. *Chryſoſtom* tells us in his Commentary upon this Place, Μηδὲν ὀφθαλμοῦ πονηροῦ βλεπέτω, καὶ

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καὶ γέγονε θυσία· μηδὲν ἡ γλῶσσα λαλείτω αἰσχρὸν, καὶ γέγονε προσφορά· μηδὲν ἡ χεὶρ πραττέτω παράνομον, καὶ γέγονεν ὁλοκαύτωμα, &c. *Let the Eye behold no evil thing, and it is made a Sacrifice; let the Tongue speak no filthy Word, and it becomes an Oblation: Let the Hand do no unlawful Action, and you render it a Holocauſt. Yet is it not enough thus to reſtrain them from Evil; but they muſt alſo be employed and exerciſed in doing that which is good: The Hand in giving Alms, the Tongue in bleſſing them that curſe us and deſpitefully uſe us, the Ear in hearkening to divine Lectures and Diſcourſes.* 1 Cor. vi. 20. *Glorify God in your Body, or with your Body, and in your Spirits, which are God's*; and that not by Redemption only, of which the Apoſtle there ſpeaks, but by Creation alſo. *Rom.* vi. 13. *Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin, but as Inſtruments of Righteouſneſs unto God.* And again, ver. 19. *Even ſo now yield your Members Servants of Righteouſneſs unto Holineſs.* I ſhall inſtance in two Members, which are eſpecially to be guarded and reſtrained from Evil, and employed in the Service of God.

Firſt, The *Eye*. We muſt *turn away our Eyes from beholding Vanity*, as *David* pray'd God would his, *Pſal* cxix. 37. We muſt *make a Covenant with our Eyes*, as *Job* did, *Job* xxxi. 1. Theſe are the Windows that let in exteriour Objects to the Soul: By theſe the Heart

Heart is affected: This way Sin entred first into the World. Our first Parent saw, that *the Tree* and its Fruit *was pleasant to the Eyes*, and so was invited to take and eat it. There are four Sins especially for which the Eye is noted, as either discovering themselves in the Eyes, or whose Temptations enter in by, and so give Denomination to the Eye.

1. There is a *proud Eye*, Prov. xxx. 13. *There is a Generation, O how lofty are their Eyes! and their Eye-lids are lifted up*, Chap. vi. 17. *A proud Look* is reckoned the first of those six things that God hates, *Psal.* xviii. 27. *God* (the *Psalmist* saith) *will bring down* proud or *high Looks*. Psal. ci. 5. *Him that hath a high Look and a proud Heart* (saith *David*) *I will not suffer*. And in *Psal.* cxxxi. 1. he saith of himself, that *his Heart is not haughty, nor his Eyes lofty*. By which Places it appeareth, that Pride sheweth forth itself in the Eyes especially, and that they are, as it were, the Seat or Throne of it.

2. There is a *wanton* Eye, which the Prophet *Isaiah* speaks of in his third Chapter, at the 16th Verse, *Because the Daughters of* Jerusalem *walk with stretched-out Necks, and wanton Eyes*. The Apostle *Peter*, in his Second Epistle, ii. 24. mentions *Eyes full of Adultery*. For by these Casements enter in such Objects, as may

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may provoke and stir up adulterous Thoughts in the Mind, as they did in *David's*; and likewise impure Thoughts conceived in the Heart, may discover themselves by the Motions of the Eye. And, therefore, in this respect we should do well, with holy *Job*, to make a Covenant with our Eyes; not to gaze upon any Object which may tempt us to any inordinate Appetite or Desire. For our Saviour tells us, it were better to pluck out our right Eye, than that it should be an Offence to us: Which I suppose refers to this Matter, because it immediately follows those Words, *He that looketh upon a Woman to lust after her, hath already committed Adultery with her in his Heart.*

3. There is a *covetous Eye.* By Covetousness, I understand, not only a Desiring what is another Man's, which is forbidden in the Tenth Commandment, but also an inordinate Desire of Riches, which the Apostle *John* seems to understand in his First Epistle, ii. 16. *by the Lust of the Eye.* And Covetousness may well be called the *Lust of the Eye*, because, 1. The Temptation or tempting Object enters by the Eye. So the seeing the Wedge of Gold, and *Babylonish* Garment, stirred up the covetous Desire in *Achan*. 2. Because all the Fruit a Man reaps of Riches, more than will furnish his Necessities and Conveniencies, is the Feeding of his Eye, or the Pleasure he takes in

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the beholding of them, *Eccles.* v. 11. *When Goods increase, &c. what Good is there to the Owners thereof, saving the Beholding them with their Eyes?*

4. There is an *envious* Eye, which, by our Saviour, is called an evil Eye, *Matth.* xx. 15. *Is thine Eye evil because I am good?* That is, envieſt thou thy Brother, becauſe I am kind to him? And, vii. 22. one of thoſe evil things which proceed out of the Heart, and defile a Man, is *an evil Eye.* Envy is a Repining at the Proſperity or Good of another, or Anger and Diſpleaſure at any Good of another which we want, or any Advantage another hath above us. As in the Parable of the Labourers in the Vineyard, thoſe that came in firſt envied the laſt, not becauſe they received more than they, but becauſe they received equal Wages for leſs Time. Thoſe that are ſubject to this Vice, cannot endure to ſee another Man thrive; and are apt to think his Condition better than theirs, when indeed it is not.

Let us then ſo govern our Eyes, that we diſcover by them none of theſe Vices. Let the Humility and Purity of our Minds appear even in our outward Looks. Let neither Pride nor Luſt manifeſt themſelves in the Poſture or Motions of our Eyes. Let us have a care that theſe Members be neither the Inlets, nor Outlets of any of the fore-mentioned Vices; that they neither give Admiſſion to the Temptation, nor

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nor be expreſſive of the Conception of them. Let us employ them in reading the Word of God, and other Books, for the Increaſe of our Knowledge, and Direction of our Practice; in diligently viewing and contemplating the Works of the Creation, that we may diſcern and admire the Foot-ſteps of the Divine Wiſdom, eaſily to be traced in the Formation, Diſpoſition, and Deſignations of them. Let us take notice of any extraordinary Events and Effects of God's Providence towards ourſelves or others, Perſonal or National: That as they are the Iſſues of his Mercy or Juſtice, they may ſtir up ſuitable Affections in us, of Thankfulneſs or Fear. Let thoſe ſad and miſerable Objects, that preſent themſelves to our Sight, move us to Pity and Commiſeration: And let our Eyes ſometimes be exerciſed in Weeping for the Miſeries and Calamities of others, but eſpecially for our own and their Sins.

Secondly, Another Member I ſhall mention, is the *Tongue*, which, as it is the chief Inſtrument of Speech, ſo it may be well or ill employed in the Exerciſe of that Action, and therefore ſtands in need of Direction and Reſtraint. I remember I once heard from an ingenious *Anatomiſt* of *Padua* this Obſervation, That there are but two Members in the Body that have a natural Bridle, both which do very much need it; the Tongue, and another I ſhall not name. The Signification whereof

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may be, that they are not to be let loose, but diligently curbed and held in. That the Tongue needs a Bridle, you will readily grant, if you read what the Apostle *James* hath written of it, *Chap.* iii. 6. *The Tongue is a Fire, a World of Iniquity: So is the Tongue among our Members, that it defileth the whole Body, and setteth on fire the Course of Nature, and is set on fire of Hell. For every Kind of Beasts, and of Birds, and of Serpents, and of Things in the Sea, is tamed, and hath been tamed of Mankind; but the Tongue can no Man tame, it is an unruly Evil, full of deadly Poison.* For the better Government of the Tongue, I shall note some Vices of Speech, which must carefully be avoided. First of all, *Loquacity*, or *Garrulity*. This the Contrivance of our Mouths suggests to us. Our Tongues are fenced and guarded with a double Wall, or Mound of Lips and Teeth, that our Words might not rashly and unadvisedly slip out. Then Nature hath furnished us with two Ears, and but one Tongue, to intimate, that we must hear twice so much as we speak. Why *Loquacity* is to be avoided, the Wise Man gives us a sufficient Reason, *Prov.* x. 19. *In the Multitude of Words there wanteth not Sin.* And, *Eccles.* v. 7. *In many Words there are divers Vanities.* To which we may add another, of great Force with most Men, *viz.* That it hath been always esteemed an Effect and Argument of Folly, *Eccles.* v. 3. *A Fool's Voice is known by multi-*

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tude of Words. And on the contrary, to be of few Words is a ſign of Wiſdom; and he that is wiſe enough to be ſilent, though a Fool, may paſs undiſcovered. Beſides all this, a talkative Perſon muſt needs be impertinent, and ſpeak many idle Words, and ſo render himſelf burdenſome and odious to Company; and may perchance run himſelf upon great Inconveniencies, by blabbing out his own or others Secrets; for a Word once uttered, *fugit irrevocabile*, is irrevocable, whatever the Conſequence of it be. Great need, therefore, have we *to ſet a Watch over our Mouths, and to keep the Door of our Lips*, Pſal. cxli. 3. and not ſuffer our Tongues * προτρέχειν τῆς διανοίας, as *Iſocrates* phraſeth it.

* *Run before the Underſtanding or Wit.*

Secondly, Lying, or falſe Speaking. There is difference between *Mentiri* and *Mendacium dicere*, that is, Lying, and ſpeaking of an Untruth, or Thing that is falſe. *Mentiri* is *contra mentem ire*, which, though it be no good Etymology of the Word, is a good Notion of the Thing; that is, to go againſt one's Mind, or ſpeak what one does not think.

Ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζειν.

As *Homer* expreſſes it, to conceal one thing in the Mind, and ſpeak another with the Tongue. Hence a Man may ſpeak an Un-

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truth, and yet not lye, when he thinks he ſpeaks the Truth; and on the contrary, may ſpeak what is materially True, and yet lye, when he ſpeaks what he thinks not to be True. The Tongue was made to be the *Index* of the Mind, Speech the Interpreter of Thought; therefore there ought to be a perfect Harmony and Agreement between theſe two. So that Lying is a great Abuſe of Speech, and a Perverting the very End of it, which was to communicate our Thoughts one to another. It hath alſo an ill Principle, for the moſt part, proceeding either from *Baſeneſs of Spirit*, or *Cowardice*, as in them that have committed a Fault, and deny it, for fear of Puniſhment or Rebuke: And, therefore, the ancient *Perſians*, as *Xenophon* tells us in his Κύρυ παιδεία, made it one of the three things they diligently taught their Children; which were ἱππεύειν, καὶ τοξεύειν, καὶ ἀληθεύειν· *To Ride, to Shoot*, and *to ſpeak the Truth*: Or from *Covetouſneſs*, as in Tradeſmen, who falſly commend their Commodities, that they may vend them for a greater Price; or from *Vanity* and *vain Glory*, in them who falſly boaſt of any Quality or Action of their own. It is odious both to God and Man. To God, *Prov.* vi. 17. *A lying Tongue* is one of thoſe ſix or ſeven things that are an *Abomination to Him*. To Men, as *Homer* witneſſeth in the Verſe preceding the fore-quoted,

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Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσι, &c.

He that tells Lyes is as hateful to me, as the Gates of Hell or Death. —— The Practice of Lying is a Diabolical Exercise, and they that use it are the Devil's Children, as our Saviour tells us, *John* viii. 44. *Ye are of your Father the Devil, &c. for he is a Lyar, and the Father of it.* And, lastly, it is a Sin that excludes out of Heaven, and depresses the Soul into Hell, *Rev.* xxi. 8. *All Lyars shall have their part in the Lake which burns with Fire and Brimstone, which is the second Death.*

Thirdly, Another Vice or Abuse of Speech, or vicious Action to which the Tongue is Instrumental, is *Slandering*; that is, raising a false Report of any Man tending to his Defamation. This might have been comprehended under the former Head, being but a kind of Lying proceeding from Enmity or Ill-Will. It is a very great Injury to our Neighbour; Mens Reputation being as dear to them as Life itself: So that it is grown to be a Proverb among the Vulgar, *Take away my good Name, and take away my Life.* And that which enhanses this Injury, is that it is irreparable. We cannot, by any contrary Declaration, so clear the Innocency of our Neighbour, as wholly to extirpate the preconceived Opinion out of the Minds of those to whom our Con-

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fession comes; and many will remain whom the Calumny hath reach'd, to whom the Vindication probably will not extend; the Pravity of Man's Nature being more apt to spread and divulge an ill Report, than to stop and silence it. I might instance in flattering of others, and boasting of ourselves for two Abuses of Speech; but they may both be referred to Lying, the one to please others, and puff them up with Self-Conceit, and a false Opinion, that they have some excellent Quality or Endowment, which they want, or have not in such a Degree, or that they are better thought of by others, than indeed they are, and more honoured: The other, to gain more Honour than is due to ourselves. Neither yet is Boasting only of what we have not, but also what we have, condemned and disallowed by God and Men, as being contrary to that Humility and Modesty that ought to be in us, *Prov.* xxvii. 2. *Let another Man praise thee, and not thine own Mouth; a Stranger, and not thine own Lips.* And Moralists proceed so far as to censure all unnecessary περιαυτολογία, that is, Talking of a Man's self.

Fourthly, Obscene And *impure Words* are another vicious Effect of the Tongue. Those are principally the σαπροὶ λόγοι, rotten Speeches the Apostle speaks of, *Eph.* v. 29. Such as chast Ears abhor, which tend only to the depraving and corrupting the Hearers; and are to be studiously

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diously and carefully avoided by all that pretend to Christianity, *Eph.* v. 3. *But Fornication, and all Uncleanness, let it not be once named among you.*

Fifthly, Cursing, and railing or reviling Words, are also a great Abuse of Speech, and outrageous Effects and Expressions of Malice and Wickedness, *Psal.* x. 7. The *Psalmist* makes it part of the Character of a wicked Man, that *his Mouth is full of Cursing.* Which Passage we have quoted by the Apostle, *Rom.* iii. 14. *Whose Mouth is full of Cursing and Bitterness.*

Sixthly, Swearing, and irreverently using the Name of God in common Discourse and Converse, is another Abuse of the Tongue; to which I might add vehement Asseverations upon slight and trivial Occasions. I do not deny, but in a Matter of Weight and Moment, which will bear out such Attestation, and where Belief will not be obtained without them, and yet it may much import the Hearer or Speaker that his Words be believed, or where the Hearer would not otherwise think the Matter so momentous or important as indeed it is, Protestations and Asseverations, yea, Oaths may lawfully be used. But to call God to witness to an Untruth or a Lye perhaps, or to appeal to Him on every trivial Occasion, in common Discourse, customarily, without any

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Consideration of what we say, is one of the highest Indignities and Affronts that can be offered Him, being a Sin to which there is no Temptation: For it is so far from gaining Belief, (which is the only thing that can with any shew of Reason be pleaded for it) that it rather creates Diffidence and Distrust. For as *multa fidem promissa levant*, so *multa Juramenta* too; it being become a Proverb, *He that will Swear, will Lye.* And good Reason there is for it; for he that scruples not the Breach of one of God's Commands, is not likely to make Conscience of the Violation of another.

Lastly, (for I will name no more) Scurrilous Words, Scoffing, and Jeering, Flouting, and Taunting, are to be censured as vicious Abuses of Speech.

This Scoffing and Derision proceeds from Contempt, and that of all Injuries Men do most impatiently bear; nothing offends more, or wounds deeper: And, therefore, what greater Violation of that general Rule of Christian Practice, *to do to others as we would they should do unto us?* This Injury of being derided, the *Psalmist* himself complains of, *Psal.* lxix. 11, 12. *I became a Proverb to them. They that sit in the Gate, speak against me, and I was the Song of the Drunkards.* And, *Psal.* xxxv. 15. according to the Church-Translation, *The very Abjects came together against me unawares, making Mows at me, and ceased*

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ſed not; and the Prophet *Jeremy*, Jer. xx. 7. *I am in Deriſion daily, every one mocketh me.* And though there may be ſome Wit ſhewn in Scoffing and Jeſting upon others, yet is it a Practice inconſiſtent with true Wiſdom. The Scorner and the Wiſe Man are frequently oppoſed in Scripture, *Prov.* ix. 8. and *Chap.* xiii. 1, *&c.* It is a Proverbial Saying, *The greateſt Clerks are not always the wiſeſt Men.* I think the Saying might as often be verified of the greateſt *Wits*. Scorning, in that Gradation in the firſt *Pſalm*, is ſet down as the higheſt Step of Wickedneſs. And *Solomon* tells us, *That Judgments are prepared for the Scorners.*

You will ſay to me, How then muſt our Tongues be employed? I anſwer, 1. In Praiſes and Thankſgiving unto God, *Pſal.* xxxv. 28. *And my Tongue ſhall ſpeak of thy Righteouſneſs and of thy Praiſes all the day long.* Parallel whereto, is *ver.* 24. of *Pſal.* lxxi. Indeed, the Book of *Pſalms* is, in a great meaſure, but an Exerciſe of, or Exhortation to, this Duty. 2. We muſt exerciſe our Tongues in talking of all his wondrous Works; *Pſal.* cxlv. 5, 6. *I will ſpeak of the glorious Honour of thy Majeſty, and of thy wondrous Works.* 3. In Prayer to God. 4. In Confeſſion of Him, and His Religion, and publickly owning it before Men, whatever the Hazard be. 5. In Teaching, Inſtructing, and Counſelling of others. 6. In Exhorting them. 7. In Comforting them that need it. 8. In Reproving them,

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them. All which Particulars I might enlarge upon; but because they come in here only as they referr to the Tongue, it may suffice to have mention'd them summarily.

Thirdly, Let us hence learn duly to prize and value our Souls. Is the Body such a rare Piece, what then is the Soul? The Body is but the Husk or Shell, the Soul is the Kernel; the Body is but the Cask, the Soul the precious Liquor contained in it; the Body is but the Cabinet, the Soul the Jewel; the Body is but the Ship or Vessel, the Soul the Pilot; the Body is but the Tabernacle, and a poor Clay Tabernacle or Cottage too, the Soul the Inhabitant; the Body is but the Machine or Engine, the Soul that ἐνδόν τι, that actuates and quickens it; the Body is but the dark Lantern, the Soul or Spirit is the Candle of the Lord that burns in it: And seeing there is such Difference between the Soul and the Body in respect of Excellency, surely our better Part challenges our greatest Care and Diligence to make Provision for it. Bodily Provision is but half Provision, it is but for one Part of a Man, and that the meaner and more ignoble too, if we consider only the Time of this Life; but if we consider a future Estate of endless Duration after this Life, then Bodily Provision will appear to be, I do not say quarter Provision, but no Provision at all, in Comparison; there being no Proportion between

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tween so short a Period of Time, and the infinite Ages of Eternity. Let us not then be so foolish, as to employ all our Thoughts, and bestow all our Time and Pains about cherishing, accommodating and gratifying our Bodies, in *making Provision for the Flesh to fulfill the Lusts thereof*, as the Apostle phraseth it; and suffer our Souls to lie by neglected, in a miserable, and poor, and blind, and naked Condition. Some Philosophers will not allow the Body to be an essential Part of Man, but only the Vessel or Vehicle of the Soul; *Anima cujusque est quisque: The Soul is the Man.* Though I would not be so unequal to it, yet I must needs acknowledge it to be but an inferiour Part: It is therefore so to be treated, so dieted and provided, as to render it most calm and compliant with the Soul, most tractable and obsequious to the Dictates of Reason; not so pampered and indulged, as to encourage it to cast its Rider, and to take the Reins into its own Hand, and usurp Dominion over the better Part, the τὸ ἡγεμονικὸν, to sink and depress it into a sordid Compliance with its own Lusts, *Atque affigere humi Divinæ particulam auræ.*

This is our Duty, but alas what is our Practice? Our great Partiality towards our Bodies, and Neglect of our Souls, shews clearly which Part we preferr. We are careful enough of wounding or maiming our Bodies, but we make bold to lash and wound our Souls

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Souls daily; for every Sin we commit, being contrary to its Nature, is a real Stripe, yea a mortal Wound to the Soul, and we shall find it to be so, if our Consciences be once awakened to feel the Sting and Smart of it. We are industrious enough to preserve our Bodies from Slavery and Thraldom, but we make nothing of suffering our Souls to be Slaves and Drudges to our Lusts, and to live in the vilest Bondage to the most degenerate of Creatures, the Devil: We are thrifty and provident enough not to part with any thing that may be serviceable to our Bodies under a good Consideration, and we so esteem them, as that we will part with all we have for the Life of them; but we make little Account of what is most beneficial to our Souls, the Means of Grace and Salvation, the Word of God, and Duties of his Worship and Service; nay, we can be content to sell our Souls themselves for a Trifle, for a thing of nothing, yea for what is worse than nothing, the Satisfying of an inordinate and unreasonable Appetite or Passion. We highly esteem and stand much upon our Nobility, our Birth and Breeding, though we derive nothing from our Ancestors but our Bodies and Corporeal Qualities; and it is useful so far to value and improve this Advantage, as to provoke us to imitate the good Examples of our Progenitors, not to degenerate from them, nor to do any thing unworthy of our Breeding; and yet the divine

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vine Original of our Souls, which are Beams from the Father of Lights, and the immediate Offspring of God Himself, τῦ γὰρ καὶ γένος ἐσμεν, hath little Influence upon us to engage us to walk worthily of our Extraction, and to do nothing that is base or ignoble, and unsuitable to the Dignity of our Birth.

You will say, how shall we manifest our Care of our Souls? What shall we do for them? I answer, The same we do for our Bodies.

First, We feed our Bodies, our Souls are also to be fed: The Food of the Soul is Knowledge, especially Knowledge in the Things of God, and the Things that concern its eternal Peace and Happiness; the Doctrine of Christianity, the Word of God read and preached, 1 Pet. ii. 2. *As new born Babes desire the sincere Milk of the Word, that ye may grow thereby*, Heb. 5. 12. The Apostle speaks both of Milk and of strong Meat. Milk he there calls the Principles of the Doctrine of Christ: And again, 1 Cor. ii. 3. *I have fed you with Milk and not with Meat, for hitherto ye were not able to bear it.* So we see in the Apostle's Phrase, Feeding of the Flock, is Teaching and Instructing of them. Knowledge is the Foundation of Practice; it is impossible to do God's Will before we know it; the Word must be received into an honest and good Heart and under-

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understood, before any Fruit can be brought forth.

Secondly, We heal and cure our Bodies, when they are inwardly sick, or outwardly harmed: Sin is the Sickness of the Soul, Matth. ix. 12. *They that be whole need not a Physician, but they that be sick*, saith our Saviour by way of Similitude, which he explains in the next Verse, *I am not come to call the Righteous, but Sinners to Repentance*. For this Cure of this Disease; an humble, serious, hearty Repentance, is the only Physick; not to expiate the Guilt of it, but to qualify us to partake of the Benefit of that Atonement which our Saviour Christ hath made, by the Sacrifice of Himself, and restore us to the Favour of God, which we had forfeited, it being as much as in us lies an Undoing again what we have done.

Thirdly, We cloathe and adorn our Bodies; indeed too much Time and too many Thoughts we bestow upon that; our Souls also are to be cloathed with holy and virtuous Habits, and adorned with good Works, 1 Pet. v. 5. *Be ye cloathed with Humility*; And in the same Epistle, *Chap.* ii. 2. he exhorts Women to *adorn themselves, not with that outward adorning of plaiting the Hair, and wearing Gold, &c.* but with the *Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price*: And

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And in *Rev.* xix. 8. *The Righteousness of the Saints* is called *fine Linen.* And the Saints are said to be cloathed *in white Raiment*, Matth. xxiii. 11. Works of Righteousness, and a Conversation becoming the Gospel, is called a *wedding Garment.* Colos. iii. 10. *Put on the new Man.* And again, *Put on therefore as the Elect of God, Bowels of Mercy, Meekness*, &c. On the contrary, vicious Habits and sinful Actions are compared to filthy Garments. So *Zech.* iii. 3. *Joshua* the High-Priest is said to be *cloathed with filthy Garments*; which in the next Verse are interpreted his Iniquities, either Personal, or of the People, whom he represented, *I have caused thy Iniquity to pass from thee, and will cloath thee with Change of Raiment.*

Fourthly, We arm and defend our Bodies. And our Souls have as much Need of Armour as they: For the Life of a Christian is a continual Warfare; and we have potent and vigilant Enemies to encounter withall; the Devil, the World, and this corrupt Flesh, we carry about with us. We had need therefore to take to us the Christian Panoply, to *put on the whole Armour of God, that we may withstand in the evil Day, and having done all may stand; having our Loins girt with Truth, and having the Breast-Plate of Righteousness, and our Feet shod with the Preparation of the Gospel of Peace. Above all taking the Shield of*

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Faith, and for an Helmet, the Hope of Salvation, and the Sword of the Spirit, which is the Word of God, Eph. vi. 13, 14, &c.

He that with this Christian Armour manfully fights against and repells the Temptations and Assaults of his Spiritual Enemies; He that keeps his Garments pure, and his Conscience void of Offence towards God and towards Man, shall enjoy perfect Peace here, and Assurance for ever. *Tacitus* saith of the *Finni*, a Northern People, that they were *securi adversus homines, securi adversus Deos*. They need not fear what God or Man could do to them, because they were in as bad a Condition as could consist with living in the World: They could not be banished into a worse Country, nor put into worse Circumstances than they were in already. I might say of the Man that keeps a good Conscience, that he is secure against God and Man; not in that Sense the *Finni* were, but secure of any Evil befalling him, from either. God can do him no Harm, not for want of Power, but for want of Will, which is regulated by his Truth and Justice. He is also secure in respect of Men, because he is under the Protection of the Almighty: And if any there be that would do him Harm, they shall either be restrained by the Divine Providence, or if they be permitted to injure him, it shall tend only to the Exercise and Improvement of his Faith and Patience, and enhansing his future

Reward

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Reward at that great Day, when the Almighty ſhall diſpenſe *Aureolæ* to thoſe Champions who have ſignalized their Valour and Fidelity by Heroick Actions, or patient Sufferings of unworthy Things for his Sake. 3. A good Conſcience not only ſecures a Man from God and Men, but from himſelf too: *There is no Peace to the wicked, ſaith my God,* no inward Peace. Such a Man is at Odds with himſelf. For the Commandments of God being agreeable to the Nature of Man, and perfectly conformable to the Dictates of right Reaſon; Mans Judgment gives Sentence with the Divine Law, and condemns him when he violates any of them; and ſo the Sinner becomes an *Heautontimorumenos*, a Tormentor of himſelf: *Prima eſt hæc ultio, quod ſe Judice nemo nocens abſolvitur.* No *guilty Perſon* is abſolv'd at his own Tribunal, himſelf being Judge.

Neither let any profligate Perſon, who hath bidden Defiance to his Conſcience, and is at War with himſelf, think to take Sanctuary in Atheiſm, and becauſe it imports him highly there ſhould be no God, ſtoutly deny that there is any. For firſt, ſuppoſing that the Exiſtence of a Deity were not demonſtrably or infallibly proved, (as it moſt certainly is) yet he cannot be ſure of the contrary, that there is none. *For no Man can be ſure a* pure Negative, *namely, that ſuch a thing is not, unleſs he will either pretend to have a certain Know-*

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ledge of all Things that are or may be, than which nothing can be more monstrously and ridiculously arrogant; or else, unless he be sure that the Being of what he denies, doth imply a Contradiction; for which there is not the least Colour in this Case. The true Notion of God consisting in this, That he is a Being of all possible Perfection. That I may borrow my Lord Bishop of *Chester*'s Words, in his Discourse of Natural Religion, *Page* 94.

Now if he be not sure there is no Deity, he cannot be without some Suspicion and Fear that there may be one.

Secondly, *If there should be a Deity, so Holy, and Just, and Powerful, as is supposed, what Vengeance and Indignation may such vile Miscreants and Rebels expect, who have made it their Business to banish* Him *out of the World, who is the great Creator and Governor of it; to undermine his Being, and eradicate all Notions of Him out of their own and other Mens Minds; to provoke his Creatures and Vassals to a Contempt of him, a slighting of his Fear and Worship, as being such imaginary* Chimæra's, *as are fit only to keep Fools in Awe. Certainly all this is the highest Provocation that any Man can be guilty of, so shall it be punish'd with the direst Vengeance.*

Now a slender Suspicion of the Existence of a Being, the Denial whereof is of so sad Consequence, must needs disturb the Atheist's

theist's Thoughts, and fill him with Fears, and qualify and allay all his Pleasures and Enjoyments, and render him miserable even in this Life.

But on the other side, he that believes and owns a God, if there should be none, is in no Danger of any bad Consequent. For all the Inconvenience of this Belief will be, that he may be hereby occasioned to tye himself up to some needless Restraints during this short Time of his Life, wherein notwithstanding there is, as to the present, *much Peace, Quiet, and Safety: And, as to the* future, *his Error shall die with him, there being none to call him to an Account for his Mistake.* Thus far the Bishop.

To which I shall add, that he not only suffers no Damage, but reaps a considerable Benefit from this Mistake; for during this Life he enjoys a pleasant Dream or Fancy of a future blessed Estate, with the Thoughts and Expectation whereof, he solaces himself, and agreeably entertains his Time; and is in no Danger of being ever awakened out of it, and convinced of his Error and Folly, Death making a full End of him.

FINIS.

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The-

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